THE

CHRISTIAN ADVOCATE.

MAY, 1829.

Religious Communications.

LECTURES ON THE SHORTER CATECHISM OF THE WESTMINSTER ASSEMBLY OF DIVINES—ADDRESSED TO YOUTH.

LECTURE XL.

The subject of the present lecture is the second commandment, which is—"Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor worship them; for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon children, unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me and keep my commandments."

This precept of the decalogue, although found in the Vulgate translation of the Holy Scriptures, which the church of Rome holds to be of higher authority than the Hebrew original itself, is, notwithstanding, excluded by the rulers of that church from all their popular books of devotion; and to make the number of the commandments ten, the last is divided into two parts. What more palpable evidence could there be, of a consciousness that a part of their worship is in direct hostility with the moral law of God, than this fraud of withholding a part of that law, as laid down in their own version of the Bible, from the view of the people, many of whom never know even of its existence. No wonder that the Pope should be hostile to Bible societies, and to the unrestricted possession and perusal of the Sacred Scriptures.

The *difference* between the first and second precept of the revealed moral code, ought to be distinctly noted. You will observe then, that the first commandment relates to the *object* of worship, and the second to the *mode* or *manner* of that worship; the first forbids the worship of any other than the true God, the second forbids the worshipping even of the true God by the use of images, or any other visible symbols; the first impliedly requires all *right* worship of Jehovah, the second prohibits all that is even *circumstantially wrong* in his worship. Thus careful has our Creator been to preserve the purity of the homage which is due to him from his creatures, by giving two commandments, and these forming the first and fundamental part of his moral system, the one relating to the *nature*, the other to the *expression*, of the worship and service which he requires: and this has been done with perfect propriety, because genuine reverence, love and obedience, to the Sovereign of the universe, are the first of all moral duties and the proper foundation of every other; and because there is, in corrupt human

nature, a strong and awful propensity to refuse what is due to God, and to pollute and degrade his worship by human inventions.

Having thus shown the difference between the first and second commandment, let us now a little more particularly consider, according to the statement of our Catechism,—I. What the second commandment requires; II. What it forbids; III. The reasons by which its observance is justified and enforced.

I. "The second commandment requireth the receiving, observing and keeping pure and entire, all such religious worship and ordinances as God hath appointed in his word."

That we may have a clear understanding of the requisitions here specified, we must first place distinctly in view, "the religious worship and ordinances which God has appointed in his word," since these are the objects to which the requirements mentioned in the answer relate. "Religious worship," says an excellent expositor of our Catechism,* "is that homage and respect we owe to a gracious God, as a God of infinite perfection; whereby we profess subjection to, and confidence in him, as our God in Christ, for the supply of all our wants; and ascribe the praise and glory that is due to him, as our chief good and only happiness." "O come," says the holy Psalmist, "let us worship and bow down; let us kneel before the Lord our Maker; for he is our God, and we are the people of his pasture and the sheep of his hand."

"The ordinances which God has appointed in his word," and through several of which, religious worship is to be offered to him, are accurately stated in our Larger Catechism to be—"prayer and thanksgiving in the name of Christ; the reading, preaching and hearing of the word; the administration and receiving of the sacraments; church government and discipline; the ministry and maintenance thereof; religious fasting; swearing by the name of God; and vowing to him." The nature of these ordinances I shall have occasion particularly to explain, if spared to lecture on a subsequent part of the catechism. In the mean time, their general nature has been made known to you by education and reading, sufficiently to enable you to understand what I shall say, in showing that they are to be "received, observed, and kept pure and entire."

1. The worship and ordinances which God hath appointed in his word are to be *received;* that is, we are to take them simply on the authority of God, as he has delivered them to us in the oracles of truth, without cavilling or objecting to any of them, on account of our not seeing in what manner they are fitted to do us good. There has always been a strong disposition to this cavilling spirit, ever since the transgression of our first mother, when she yielded to the suggestion of Satan that she would not be injured, but benefited, by violating the ordinance of God, in eating the fruit of the interdicted tree in the Garden of Eden. Naaman the Syrian, you may remember, was, in like manner, for a time, a caviller of the same description. When directed to go and wash in the river Jordan, for the cure of his leprosy, (instead of receiving that cure in a way which his proud mind had led him to conceive would be the most suitable) he, at first, indignantly refused to comply with the prescription. "Are not," said he in anger—"are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel, may I not wash in them and be clean?" In the use, doubtless, of habitual bathing, he did not see how washing, in whatever manner applied, was to remove the leprosy; and if it might possibly produce that effect, he thought the streams of his

* Fisher.

own country were, for that purpose, far preferable to the waters of the Jordan. He however received no healing, till he yielded to the kind solicitations of attendants wiser than himself, and strictly complied with the divine prescription, as announced by the prophet of Jehovah; and then, immediately, his cure was complete. Now, my young friends, there are those in our days, and within our own observation, who make objections to the ordinances and appointments of God, in the very spirit of transgressing Eve and angry Naaman. What use, say they, can there be in *prayer*, since God knows and is willing to supply all our wants? What advantage can there be in *baptizing infants with water*, and *in eating bread and drinking wine*, in remembrance of Christ? Cannot you devote your children to God, and remember Christ, as well without these external rites as with them? What possible benefit can be derived from *fasting?* Can abstinence from food be pleasing to the God who gave it, or a refusal temperately to gratify the bodily appetites, be helpful to the soul? Thus, my dear youth, I might go through the whole of the ordinances of God which have been enumerated, and state objections that may be made, and have been made, to every one of them. But the specimen I have given you must suffice—And now hear and remember my reply. To the objections that have just been mentioned, and to all of a similar kind, satisfactory answers may be made, and have often been actually made, in a detail of reason and argument. But is it not enough—I ask you, to put the inquiry candidly and closely to your own minds—is it not enough, and should it not always be esteemed enough to satisfy any rational creature, to know that his Creator, infinitely wise and good, has made an appointment, or instituted an ordinance, for the benefit of his obedient offspring? What though the shortsighted creature cannot see *in what manner* he is to receive benefit from the appointment of his Maker? ought he not to be perfectly satisfied that there is a good reason for it, and that benefit will result from regarding it, since it comes from the wisest and best, the most powerful and faithful of all beings? Nay, is it unreasonable to suppose that our heavenly Father may leave some things which he requires, without a full explanation, at least for a time, on purpose to see if we have faith enough to trust him *barely on his word?* Did he not adopt this method of procedure with Abraham, and honour him as the father of the faithful, for his implicit obedience? Did not our Saviour say to Peter, in reference to one appointment, "What I do thou knowest not now, but thou shalt know hereafter?" And when Peter absolutely refused compliance, did not our Lord say to him—"If I wash thee not, thou hast no part with me?" You cannot fail, if you reflect, to answer these interrogatories so as fully and freely to admit, that when God speaks, it is infinitely reasonable for us immediately to obey, whether we do, or do not, see the grounds or reasons of his command. We may be assured that the best of reasons exist for all that he requires, although for the present we do not perceive them. I do not indeed dissuade you from endeavouring to understand, as far as you can, the nature and design of all the appointments and ordinances of God. You ought to do this: and you ought, by all means, to examine well whether institutions which claim to be divine ordinances, appear to be such by the unerring word of God; but as soon as this is apparent, on a careful and candid examination—as soon as you see a "thus saith the Lord" for an appointment, then you have the best of all possible reasons, *in the known character of God*, for an immediate compliance. With prompt and un-

reserved obedience, therefore, *receive* every ordinance, which appears from the revealed will of God to have him for its author.

2. We are not only to receive the ordinances of God, but to *observe* them. It is one thing to acknowledge or admit an institution to be of divine appointment, and another *practically* to treat it as such. How many are there, for example, who admit that the sacrament of the Lord's Supper is an ordinance of our blessed Saviour, instituted in the most affecting circumstances, and for the most important purposes, and intended for perpetual observance in his church —and yet, year after year passes away, without their coming to this sacrament, or feeling much uneasiness on account of their neglect. Far be it from me, my young friends, to urge you to a rash or unprepared approach to the table of the Lord. But would to God that both you, and all who receive the messages of the gospel, might be made to feel most sensibly that the command, "Do this in remembrance of me," is binding upon you; and that you are chargeable with a guilty neglect, so long as *a cordial obedience* to this command is not rendered. But I specify this neglect at present, only because it is a common one, and therefore well adapted to illustrate the general subject. Recollect the enumeration of the ordinances of religious worship, given in the first part of this lecture, and remember that you are bound to *observe* them all—That every one of them was given by their divine author to be *used;* that no one of them can be set aside or neglected, without a practical and criminal disregard to a divine institution; in a word, that the conscientious observance of them all, at the times and seasons proper for them severally, is a duty solemnly binding on all who bear the Christian name.

3. The ordinances of God's worship are to be kept *pure.* All merely human additions to the institutions of the Most High, are a usurpation of his prerogative; they are a reflection on his wisdom and goodness, as if what he has done or commanded could be improved, or have some deficiencies supplied by man's sagacity. To this there has been a wonderful proneness in every age of the church. A very large part of all the corruptions of the worship of God that have ever debased and dishonoured it, has proceeded from this cause. To this origin may be traced all the will worship of the Romish church, and all "teaching for doctrines the commandments of men," and all that admixture of human inventions with divine appointments, which still exist in churches less corrupt than that of Rome. God's work is perfect, and all that we presumptuously add to it is an *impurity* which he abhors.

4. The worship and ordinances of the Lord are to be kept *entire*— As we are to add nothing to them, so we are to subtract nothing from them. *Entireness* in the observance of divine ordinances is obligatory both on churches and individuals; and yet it is too often violated by both. Discipline, for example, is an ordinance which God has appointed in the order of his house, and for the benefit of all who belong to the household of faith: and when the church neglects discipline—and she does often neglect it even in the grossest manner—she most criminally disregards one of the ordinances of her Lord and head—She does not keep those ordinances *entire.* In like manner, when an individual Christian permits one duty to displace another, or gives such an attention to certain duties as almost wholly to neglect others, he does not keep the ordinances of his God *entire.* It is a high commendation which the word of inspiration bestows on Zacharias and his wife Elizabeth, when it tells us that "they were both righteous before God, walking

in ALL the ordinances and commandments of the Lord *blameless.*" This it is which at once adorns and promotes religion—silences its enemies, encourages its friends, and fills with the sweetest consolations of divine grace, those who exhibit this lovely example of *entireness*, in their observance of all God's ordinances.

(*To be continued.*)

FOR THE CHRISTIAN ADVOCATE.

MEMOIR OF THE REV. JAMES H. STUART.

The subject of the following obituary reminiscences was the child of James and Martha Stuart, of the city of Philadelphia; born on the 24th of April, A. D. 1803, and devoted, by the prayers of his pious parents, to the work of the Christian ministry, from the very day in which God gave them this only son. Far was it, however, from their thoughts and desires, that the fond partialities of a father, and mere education for the sacred office, should be considered a sufficient passport to it. Well they knew, that except a man become the subject of that great spiritual revolution in all the moral operations of the soul, which is figuratively called *the new birth*, he cannot be a Christian in the sight of his Maker, much less a truly Christian minister. They determined, nevertheless, to seek the grace of God for their child, and felt persuaded that it was not presumption to expect from HIM whose glory it is to hear and answer prayer, the gift of his Holy Spirit in his renewing influences; that by the washing symbolized in baptism he might attain to purity of heart.

With a view to his future usefulness in the church, he was well taught the rudiments of the arts and sciences in this city, and subsequently entered the college of New Jersey. During his residence in Nassau Hall, he experienced the power of godliness, and made a profession of experimental acquaintance with Christianity. This circumstance peculiarly endeared the academic groves to him; and we need not wonder to find him writing in his missionary journal, while in the state of Indiana, "The loveliness of the heavens and the balmy air produce sensations altogether indescribable, and associations correspondent. They were very pleasant, but not a little tinged with melancholy. The days of former years rolled over my soul, and while I felt happy I could scarcely refrain from tears. I was transported to those delicious days which I passed in College. I felt that if it were possible, I would gladly live them over again. Happy juvenile days, free from care and sorrow!"

Having graduated at Nassau Hall, our young friend spent one year in this city, in the study of the Hebrew language, under the tuition of that distinguished linguist, the Rev. Dr. Banks, of the Associate church; and of mental science and theology, under the direction of his pastor. To each of these instructors he appeared to be a student of unusual promise; and to acquire knowledge with more than common facility.

His next scene of study was in the Theological Seminary at Princeton, New Jersey, in which he continued for the space of two years and six months, rsepected and beloved both by the professors and students of that important school of the prophets.

In April, 1825, Mr. Stuart was licensed to preach the gospel by the Presbytery of Philadelphia, and in October following commenced a missionary tour of duty in the State of Ohio and Indiana. A few brief extracts from his private journal, written while engaged in that service, will exhibit something of his

humility, godly jealousy over himself, and desire to build up the Redeemer's kingdom. Under date of Nov. 12th, 1825, he thus writes: "Are my labours here of any use? This is a question I can scarcely venture to answer. I pray that if I am not permitted to see any good results, others may, when I leave this place. May the Lord raise with power the seed sown in much weakness. I go through my work so mechanically, with so little real zeal and delight in it, that I fear I am not qualified for a missionary. Am I daily addressing immortal souls! Why do I not with tears and entreaties pursue them, until Christ is formed in them the hope of glory? Give me, Lord Jesus, apostolick ardour and faithfulness, and deign to accept of my poor, worthless labours in thy cause."

On Monday, Nov. 14th, he rode 17 miles to fulfil an appointment, which a brother clergyman was to have made for him, and was hurt to find, on his arrival, that he had neglected to give notice to the people. "The hamlet," he says, "contains nine or ten families: information was soon given to them, and to a few in the neighbourhood. I preached at the house of Mr. V——, a Baptist, the only one in the place: the rest of the people being New Lights and Nothingists, whose light is darkness. A goodly number were present, and appeared to feel considerably. It was the most comfortable meeting that I have enjoyed in this State. A Presbyterian preached in the house of a Baptist, with a Methodist exhorter on his left, and a New Light clerk:—strange conjunction truly; I hope not disastrous. New Lights are quite numerous in this settlement. I am somewhat in the dark as to their real opinions, as they have no church standards. Like some other wise men of our day, they have rejected all confessions of faith, as old wives' tales."

Under date of Nov. 16th, at Urbana, in Ohio, he thus writes: "This day was spent in visiting several families in town. My visits are thankfully received, but do not appear to produce much impression. I endeavour to speak the truth, but in a mild and affectionate manner. Harshness, I am persuaded, defeats its own purpose. If it sometimes alarms, it always enrages. The soft and pliant mood of the soul is most favourable for receiving instruction and admonition. This should not be disturbed by a harsh and abrupt address. If I gain the person's confidence, I may say with effect what at first would have been met with a violent repulsion of feeling. If I did not hope that the Holy Spirit, who has heretofore rendered my conversation in some cases the means of conviction, would accompany my present labours, I should abandon them in despair. I find it a difficult matter to interest myself so much for strangers, as to address them with earnestness and affection. Oh! for more of that expansive love which ought to animate the heart of a Christian minister;—that will cause me to regard every one whom I meet as a brother, the redemption of whose soul is precious—worth a whole life of laborious exertion. Jesus wept over the city of his enemies who had rejected him, and shall I not weep over a city of friends, who have received me as a prophet, coming in the name of the Lord?"

The next day he visited a few families, and was for the first time treated with rudeness. "If the truth excites bad feeling," he remarked, "although told without designing to provoke, I am content to bear it." On the evening of the same day he "attended a prayer meeting at the house of Mrs. P——. I had looked forward," he continues, "to this meeting with anxious solicitude, determined that nothing should be wanting on my part to establish it on a permanent basis. To effect this, it was necessary to

obtain assistance from two or three at least of the professors of religion. One I had confidently expected to be present on this occasion. I was overwhelmed with the disappointment: all my hopes of continuing the meeting seemed to be prostrated, and I was ready to give it up in despair. The small number of people present was also discouraging. I however spoke on prayer, and appointed a meeting at Mr. V——'s, next Thursday evening. I hope it will yet succeed, and that those whose gifts are competent to edify the people will not be deterred by a boyish bashfulness, that they themselves confess to be a wretched apology. A prayer meeting here is desirable. No congregation can flourish without one. Christians without this means may be said to vegetate but scarcely to live."

On the 20th of November he preached in the house of Mr. C——, a lawyer, and made the following remarks:—"I fear there was more of J. S. glorified, than Christ crucified, in one of my discourses. Pride of human learning, if I am not very watchful against it, will shipwreck my usefulness. Let me be simple as a child in unfolding the truth—not aiming to dazzle with rhetoric—with the words which man's wisdom teacheth, but to edify with the words which the Holy Ghost teacheth."

On Thursday, the 24th of November, he wrote thus: "Attended the prayer meeting which I had appointed at Mr. V——'s. This was a truly delightful meeting to me, and I believe to all present. My doubts relative to the establishment of a permanent prayer meeting all vanished; and I experienced an exhilaration that was a perfect contrast to my feelings last Thursday evening. The Spirit of the Lord appeared in very deed present, smiling upon our undertaking, and promising success. All those who last week shrunk appalled from the duty of publick prayer, now lent their assistance, as might have been expected, with much fear and trembling; but I am persuaded they had much reason to say the Lord was better to them than their fears. The meeting was very solemn and interesting; and the complaint from some that it was too short, although over an hour and a half long, proved that it was good to be there."

On the 13th of December, 1825, he penned the following humble expressions concerning himself: "The number of hearers was small, but they were attentive and solemn. I fear that I have not yet succeeded in attaining to the proper method of preaching. In aiming at correctness, I perhaps adopt a style beyond the capacity of the people. Perhaps, alas! there is a want of unction and apparent earnestness. I know indeed that I do not feel that travail of soul of which St. Paul speaks. While I humbly hope that I have been called to the work of the ministry, still I am sure that I am greatly deficient in apostolick devotedness and fidelity. Self is too prominent an object in all my exertions. Lord Jesus, endow thy unworthy servant with that compassion for souls, that supreme love for thy service, without which his preaching will be entirely in vain."

Dec. 14. "The country is so new that no places have been erected for publick worship by any society of Christians. Even in R——, the room occupied as a church is a cold bleak cabin, that will not contain more than twenty-five or thirty persons. We who have come from the East must, in relation to many things, bring down our lofty thoughts, and completely banish from our minds the lingering recollection of what we have left behind. We are on the Lord's business, and self-gratification is often to be sacrificed on the altar of duty. The respect of the people, and the sincerity of their every effort to accommodate, have rendered me very happy, and I can truly say, that I have not

once regretted my having left my dearest friends, nor once felt a disposition to complain of the little hardships I have met with."

Dec. 30.—"Rode 12 miles, and in the evening wrote half a sermon, on the right improvement of time. I find it bad policy to procrastinate such business to the last hour. I shall scarcely have time to finish it, and then shall be obliged (oh! nefas!) to read it. 'So teach us to number our days that we may apply our hearts unto wisdom.'"

The next day he rode 14 miles and preached; after which he thus wrote:—"Oh! when shall I see some effect produced upon my hearers. The fault must be in a great measure with myself. Were I more anxious to commend the truth to their hearts and consciences, and less to exhibit my own abilities, I might expect more success in preaching. The anointing of the Holy One, I fear, is wanting in a great measure. Set thy seal, O Lord, to thy own great commission. Make thy word quick and powerful, discriminative and coercive, upon the hearts of sinners. This evening finished the sermon on time, and determined to read it tomorrow evening. A discourse appropriate to the occasion of the new year, is expected and needed; but should I read it in the morning, so strong is prejudice, that it might deter many from coming out in the evening."

"Lord's day, Jan. 1, 1826.—This is the first day of the new year. The duties called for are retrospection and self-examination, with repentance, such as these should induce. I desire to bewail my unprofitableness during the last year, and resolve, by divine assistance, to be more diligent for the future. I would gratefully acknowledge past mercies, and beg a continuance of them, with others, such as I need, and grace to improve them to the glory of God. In the evening I read my discourse on Psalm xc. 12, 'So teach us,' &c. It was generally well received, in spite of the popular prejudice (foolish in degree, but I am persuaded founded in nature,) against the practice of reading."

"Jan. 4th.—Spent the day in reading. An opportunity of this kind I gladly embrace, whenever it presents itself. Leisure and materials for reading or writing, are rarely afforded. This is one of the grievous disadvantages with which missionaries have to contend. My ignorance, after all the advantages heretofore enjoyed, often makes me ashamed. Much is expected from a clergyman, especially a *Princetonian:* if this expectation is not answered, whatever be the eminence of his piety, he receives but little deference, especially from men of intelligence."

Few young men, very few licentiates, it is to be feared, have the deep felt sense of their own unworthiness and insufficiency, which the preceding extracts evince. It usually appertains to older ministers of the gospel to be thus afraid of preaching themselves; and thus solicitous to be useful. But the subject of these remarks was unusually ripe for one of his years; and he may be presented, in the faint sketch above drawn by himself, as a pattern for our young missionaries to the new settlements in our country. Let them learn from him to be *thankful*, when they meet with kind attentions altogether beyond their deserts, instead of uttering doleful complaints about the hardships experienced in their travels. It was his intention to have returned to Urbana, and to have spent his days there, or in some western congregation; and for this purpose he received ordination from the Presbytery of Philadelphia, in the autumn of 1826.

He seems always to have been predisposed to inflammatory rheumatism. He experienced some severe attacks from it during his mis-

sion, and before he could start on a return. The state of his health made him proceed slowly after he set his face a second time to the west; and although the people of Urbana long waited for him with affectionate solicitude, yet Providence finally located him in Kishacoquillas Valley, in Pennsylvania, in which he became pastor of two large and respectable congregations. His bodily infirmities, it is believed, had a procuring influence in his settlement; for they were such as to render much exposure to the weather hazardous, and a situation at no great distance from his relatives desirable. No prudence, however, could save him from what would seem to human wisdom an untimely death. He served the flocks over which he was made a bishop with great fidelity for about two years, and with very encouraging success. Considerable numbers were added to the church during his ministry; and he secured the respect and confidence, not only of his parishioners, but of all his brethren in the sacred office. The writer often heard them say, "Send us such young men for our vacant churches as Mr. Stuart, and they will soon support themselves."

The last sickness of this beloved servant of Christ was a quick consumption, resulting from a bilious fever, exposure by a cold ride in the rain after preaching, when his health was but partially restored, and the return of a violent rheumatic affection. He was confined to his bed for about three weeks before his decease; and suffered the most excruciating pains, without a murmur; and without the least expectation of relief but by death. Fully aware of his situation, he spent his time in prayer, in hearing read some of Watts' Hymns, Clarke on the Promises, and principally the Bible; and in persuading his near relatives, by every argument, to submit to the will of God in taking him away. Those passages of the sacred Scriptures which most clearly present the blessed Saviour of sinners in all his work of mediation, were his chief delight; and he would frequently comment on them, as they were read, in glowing strains. He desired those who prayed with him to ask of God, that he might have patience and submission, and dying grace, which should enable him to exclaim in his last moments, Come, Lord Jesus, come quickly. He appeared to be swallowed up in gratitude to God for his goodness to himself, of whom he had the most lowly estimate. He had done, he thought, nothing as he ought to have done it; but when his voice failed, he expressed in whispers his earnest desire to speak of the preciousness of Jesus; and hear, in return, of the hope which there is in him for so vile a sinner as himself. Clouds, he said, sometimes obscured the Saviour's countenance, but, if he did not deceive himself, he could generally realize the Sun of Righteousness shining upon his soul.

On the last night of his earthly pilgrimage, as he drew near his end, he called all who were present to him, and calmly bade all, especially his wife and sister, an affectionate farewell. Last he called for his infant son, kissed him, and committed him, with his mother and aunt, to the Lord. His sister, at his desire, read a part of the 119th Psalm, beginning with, "Wherewithal shall a young man cleanse his way," which he said was "so applicable." He then engaged in earnest prayer, and desired his friends to pray, that the Saviour's countenance might shine upon him as he passed through the dark valley. To the question of his wife, "If he did not feel that he was going to Jesus?" he replied, "Yes: never to leave him: I commit my all to him." He then said he was in great pain; but added, "Come, Lord Jesus, come quickly." Again he prayed, to be kept from the tempter, and said, "The Master calleth for me, and shall I say, No?" He prayed that he might be enabled to cast himself entirely into the hands of the Saviour; and evidently having dwelt in thought on some passage of sacred writ, he remarked, "Rest! how sweet is that

thought!" While in the agonies of dissolution he repeated these favourite lines;

"Jesus, lover of my soul,
Let me to thy bosom fly;
While the billows near me roll,
While the tempest still is high!
Hide me, O my Saviour, hide,
Till the storm of life is past;
Safe into the haven guide;
O receive my soul at last!"

His lips moved while his wife and sister held his cold hands: again he said, "Come, Lord Jesus, come quickly;" and when he could whisper no more, he raised his hand to heaven, and expired, February 27th, 1829, aged 25 years and 10 months.

The removal of such a youthful minister is a severe loss, not only to his youthful companion and little son, and other weeping relatives, but to the Presbyterian church of which he was a minister; for few preachers of his years possess better mental furniture than he did, for eminent usefulness. His discernment was clear, his judgment sound, his taste good, and his style of writing perspicuous. He was well skilled in Hebrew, Latin and Greek; was an excellent biblical critic, a sound common sense metaphysician, and a thorough, evangelical divine. His voice was clear, his manner of speaking natural, his manners affable, and his piety ardent.

Surely, the removal of such a young minister, when labourers are greatly needed by us, is a correction from God; but the Lord gave, and the Lord hath taken away: blessed be the name of the Lord. I shall close this memoir by an extract from one of his sermons, which may now be considered as addressed to us from his grave.

"Are dear friends leaving you and going to heaven? You need not mourn for them as those that have no hope. Cling the more closely and affectionately to that Friend who will never leave thee nor forsake thee. He who can say, When my father and my mother forsake me, the Lord will take me up, has indeed a treasure of happiness beyond all price. Tarry a little longer, until it is your Lord's pleasure to take you from this his antichamber to his glorious presence. Soon the Master will come and call for thee. Sweetly mayest thou then say, 'Come, Lord Jesus, come quickly.' Thou mayest then peacefully lay thy head upon thy pillow, and fall asleep. And when the last trump shall sound, thy vile body shall be raised beautiful, immortal, like the body of thine exalted Redeemer; and then shalt thou go to be ever with the Lord. Amen."

The following letter to the father of the Rev. Mr. Stuart, on hearing the report of his death, will, we are sure, be perused by our readers with interest, and we would fain hope, not without profit.

Trenton, March 14, 1829.

My Dear Sir,—The injunction of the Scriptures, "Thine own friend, and thy father's friend forget thou not," seems to me to be peculiarly applicable to a case where this friend is sorrowing under the chastising rod of the Almighty. It is but a few days since I heard the solemn and painful intelligence that my dear friend James Stuart had departed this life. And although the tidings have not yet reached me in any authentic shape, yet from recent accounts I have too much reason to believe that they are true. And now, my dear sir, you are called to know the bitterness of mourning for a first-born son. May our merciful Father in heaven abundantly sanctify to you, and your dear partner in affliction, this severe and mysterious dispensation! I know how useless to a troubled spirit are the ordinary themes of condolence, and that "the heart knoweth his own bitterness;" yet that gospel which teaches us to "weep with those that weep," enjoins it upon me to seek, if possible, to speak a word in season to him that is weary. You have been long a scholar in that school of experience, which I am only entering, and you know already every argument of consolation which a truly sympathizing heart would

lead me to suggest; yet these divine truths are ever new, "wherefore I will not be negligent to put you in remembrance of these things, though ye know them, and be established in the present truth,"—and "to stir you up by putting you in remembrance."

The dear son whom you have lost (soon, I trust, to find him again at the right hand of God) was, as you know, one of my earliest and most esteemed friends. Similarity of tastes and pursuits united us; and this friendship was cemented by the great subject of our eternal salvation, which took possession of our minds about the same time. We corresponded after leaving college, and were much together in the Theological Seminary, where we were class-mates. I still retain the letters both in Latin and English, which are the memorials of my departed brother. And now how delightful is it to me to be able to say, with so much confidence, that he was indeed one for whom it was gain to die! Few of our brethren were as free from all reproach, few were more earnestly desirous of making those attainments which might be for the edification of the body of Christ. No young man within the circle of my acquaintance, seemed to me so much to have observed the caution of the Apostle "Let no man despise thy youth."

But now he is removed out of our sight. Happy are those parents, even in bereavement, who sorrow not as those who have no hope! Happier still, if they have some good confidence in their own acceptance! Though our Master has "removed the desire of your eyes at a stroke," I doubt not you remember that He has only taken back his loan, and can say with Job, "The Lord gave," &c. And although this affliction for the present is not joyous, but grievous, yet the word of God, I do believe, will be so applied to you, as to cause it to work for you the peaceable fruits of righteousness. Yes, "blessed is the man whom thou chastenest, and instructest him out of thy law." The law and the testimony—these are the fountains of comfort; and you have been too long in the school of Christ, not to know that the word of God is never sweeter than when we are in the valley of humiliation; and that there is never more spiritual nourishment in our great passover, than when it is received with the bitter herbs of affliction and repentance.

But if I know your heart, my dear Sir, your desire is not merely to know how you may be *comforted*, but how you may be *edified* under this chastisement. You are ready to say, "*What does this mean?* What does my master intend to teach me by this stroke?" And here you will suffer one who is unworthy to handle so great a theme, to say, that it does look as if God intended, before he removed you out of this world, to crucify your affections to all earthly enjoyments.

How much meaning there is in those verses of Watts—"The fondness of a creature's love," &c. Does not your soul go forth more towards that higher and happier world, when you bear in mind that the dear object of so many affections, has gone before you? We are still upon the broad and stormy sea, but dear James has been brought to his desired haven: we *talk* of Christ, but he *sees* him; we behold through a glass, darkly, but he, face to face. O! that we may all set our affections more and more upon things above. It is my heart's desire and prayer that our kind Master and Father, may bind up the broken hearts of yourself, your partner, and your dear children. And may he especially bless Catharine Ann, in her new and important relation. He *will* be the God of the widow and the fatherless. My love most sincerely to Mrs. Stuart and all your family.

Yours in the love of the Gospel,

JAMES. W. ALEXANDER.

P. S. You have already learned that I am settled in Trenton. There is an encouraging external attendance at all our meetings, but no-

thing of a special nature, which it would be interesting for you to hear.

J. W. A.

ON FREE-WILL.

(*Concluded from page* 155.)

Men, in their sinful state, were dead as to the knowledge and the moral perfections of God. The Holy Scriptures teach us this, the history of all ancient ages, and the present state of nations who know not the gospel, yield confirmation of it. They were neither able, nor willing, of themselves, to know and serve God. That they might be otherwise circumstanced, it was necessary that God should reveal himself to them, in order that he might "work in them both to will and to do." He "works in them to *will*," by dissipating the darkness, prejudices, vain pretexts, and false reasonings, which obscure our feeble understanding; by imposing silence upon our passions, and by a sweet and holy persuasion, turning our will from evil, and directing it to good. He "works in them to *do*," by coming to the aid of those who are "willing to come to him for life," by sustaining, conducting, and drawing them to himself by the Spirit of grace, power, and sanctification, through whom he renders them victorious over their own flesh, the world, and death; and by conferring upon them freely the crown of a blessed immortality. In this manner the divine Sun of righteousness, by his pure light, illuminates those who "walk in the valley of the shadow of death," and enlivens them by the benign influence of his beams. Thus, the Spirit of Christ restores in man the image of God, which sin had effaced. Being liberated from the law of sin, we are made truly free. "Where the Spirit of the Lord is, there is liberty." Redeemed from the power of Satan, we obtain the right "to be sons of God," and the power to call him "Father." As we all die in Adam, so we are made alive in Jesus Christ.

Meanwhile, we repel the calumny of those who accuse us of teaching that man is forced, in spite of himself, to do good, by the power of the Holy Spirit. On the contrary, we teach that Christians are made free by the pure gift of God, that they "choose the good part" without constraint, and that they forsake all to follow the Saviour, because they "know that he has the words of eternal life; because they believe and know that he is the Christ, the Son of the living God." They are "a willing people to God;" to obey him is their joy. They speak and act as those who are to be judged by the law of liberty.

What individual, now, will tell us, whether man is able to enlighten his own mind, change his heart, break the bands of sin, extricate himself from death, and be at peace with God, by the natural powers of his own free will? Until he reply to us, they who know "the gift of God," will bear a perpetual testimony to him, that they had no good thing in their heart before they knew that gift, and that they have ALL received of his infinite mercy. They who will not receive of him, accept his grace, trust in his promises, and be guided by his word, with the humility of little children, remain in their obduracy, in the death of sin; "they are condemned already."

With the confession of the Swiss churches, we further observe, that liberty is not perfect in the regenerate; that, on the contrary, it is weak in them, on account of the unhappy remains of the old man which God leaves in them, to render them continually sensible of their weakness, and that they may not boast of the liberty which they have received, as if they had not received it. So long as we are in this world, which is under the curse on account of sin, "the flesh lusts against the Spirit, and the Spirit against the flesh, so that we cannot do the things that we would." But we know that "all things are possible to them that believe," and that "this is the victory over the

world, even our faith." If we watch over ourselves, we shall not fall into the snares of the "roaring lion, who incessantly roams around us, seeking whom he may devour;" and if we continually implore the help of our heavenly Father, he will invest us with divine armour, (Eph. vi. 13, 18,) and render us "more than conquerors."

It may be asked, on the subject of original sin, why the children of the regenerate are not born with dispositions to good, rather than to evil? "Of the righteous baptized person, (says Augustine,) the unrighteous is born. The foreskin which was taken away in circumcision, was found in the children of the circumcised. Chaff, which is separated from grain, by the art and labour of man, is nevertheless still found to envelope the grain, produced from that which had been cleaned. As the seed of a wild olive produces a wild olive, and the seed of the genuine and cultivated olive produces still but a wild olive; so, as well of the flesh of the righteous as of the sinner, a sinner is produced."*

The Roman Catholics also say to us, If we be deprived of liberty to do good, why do the Scriptures contain so many commands and exhortations? Here is the answer which Andrew Rivet† makes them: "These exhortations are either addressed to unregenerate man or to believers. If to the latter, we deny not that they have the liberty of doing good, with the assistance of the Spirit of the Lord, and so exhortations are profitable to them. If to the former, we say that it is not a vain or absurd thing to urge a debtor to the payment of what he owes, although he may not have the good will to pay, or even the power to do it. If we have forgotten our debt to God, if we are unacquainted with our want of power to pay it, the Scripture makes us sensible of it; and if we have not wherewith to pay, it shows us where we may find a surety, a Saviour, who will bestow riches upon us freely. And to those who remain in their perverseness, it shows that God does them no wrong in punishing them, or in making them pay in sufferings, what they owe, since they have been rendered insolvent through the bad conduct of their father, approved of and persisted in by them." Prosper replies to Cassian, a semi-pelagian, who made him the same objection: "These things are commanded, that man, by the divine precepts, may be informed of the good which he has received, know what by his own fault he has lost, and be sensible that the demand which is made upon him is not unjust; and so relinquishing 'the letter which killeth,' that he may have recourse to 'the spirit which giveth life,' and seek in grace the power which he has not found in nature. If he do so, he will find that this [the command of God in Scripture] is a great mercy of the Lord; and if he do not, he will experience that there is a just punishment of sin." In a word, by such exhortations, as by useful instruments, God works in his faithful people, doing in them what he commands; he answers internally, by the operation of his Spirit, to the exhortation which he makes externally by his word.

They bring still as an objection against us, this passage of Augustine, (De Verb. apost. serm. 17.) "He that without thy aid created thee, without thy aid shall not save thee;" that is to say, they add, without free-will. We reply, that we have strong reason to believe that this passage is corrupted; for in several ancient copies it reads, "He that without thy aid created thee, without thy aid shall he not save thee?"

To conclude, let it be well attended to, that if ever so little be conceded to the power of man, upon the same principle much may be conceded, and we may even make the child of Adam the author of his own salvation. Then we render useless the

* Treatise on Merits, b. iii. c. 8; Treatise of Marriage, b. xvii. c. 19.

† Summary of Controversies, Tract III.

grace of God, the sacrifice of Christ, and revelation itself. Let the punishment of those proud men be remembered, who attempted to build a tower, whose top should reach the heavens, and who were confounded in the audacity of their presumptuous enterprise. "No one," said our Lord, "can come to me, except my Father, who hath sent me, draw him—Draw us, O Lord, and we will run after thee!" Amen.

Miscellaneous.

NOTES OF A TRAVELLER.

(*Continued from p.* 166.)

April 28th.—At Sea.

After experiencing favourable winds so far, and having now run about half the distance of our voyage, an almost perfect calm has so completely arrested us, that we are scarcely making half a knot an hour.

We have a very good library on board, belonging to the captain; and upon examining it, I found that it contained many valuable and interesting works. I had also a good supply of books of my own, and "pleased myself with the prospect of the hours which I should revel away in feasts of literature." My hours of study were systematically appointed: my friend Dr. G. and myself were to recite French to each other every day—for we expected to pass a considerable portion of our time in France before we returned—I had poetry, and narrative, which I supposed would amuse my mind in any possible mood. But all my schemes for study and literary enjoyment I have found were vain—Except skimming over a few pages in a magazine, or dipping here and there into a guide book to the places I expected soon to visit, I may say I have read nothing; and as far as I can perceive, every passenger on board is in the same predicament. If there be such a thing as an "aching void," go to sea as a gentleman, or as a person who has nothing to do, and you will feel it. The "tranquil bosom of a summer sea" is, I assure you, beautiful only in poetry. In the language of an intimate friend, I was almost tempted to exclaim—

> "Better to hang on icy shrouds,
> When billows dash against the clouds,
> Than in mid ocean's waste to lie
> Becalmed, beneath a sunny sky."

During our present calm weather, I have employed myself in watching and obtaining some molluscous animals, which are constantly floating by us. Those taken were a species of the ianthina and velella; they are beautiful, often exhibiting the colours of the rainbow. In the evening a favourable breeze sprung up, and carried us again on our course.

29th.—You must not be surprised that I commence my daily notices with the state of the wind, for it is by far the most interesting circumstance which occurs at sea—a ship in sight, or a water-spout at a distance, cannot compare with it. The first question you ask the servant when he comes into your room in the morning is, "Which way is the wind?" and then "How many knots an hour?" These are also the last inquiries before going to bed. Our servant, Charles, was however but little to be depended upon in these matters; for his general reply in all cases was, "She keeps her course, sir." A strong, propitious wind, which blew all night, still drives us to our destined port, which we shall probably make in ten or twelve days. The sea is quite smooth, except a few white tops of the small waves which ruffle it: it looks something like a vast cemetery, filled with marble tombs, and brings to my mind the lines of Young:

"No spot on earth but has supplied a grave,
And human skulls the spacious ocean pave."

Our sick list has been gradually diminishing, and to-day we all assembled at our meals, except the ladies. One of them has not taken effectually, a particle of nourishment since she came on board, and I have heard of cases in which abstinence from food has been continued, even as long as that which occurred in St. Paul's voyage to Rome. The passage, however, referring to this circumstance in the *Acts*, ought not to be taken literally.

30th.—Though we have been sailing a considerable part of our voyage under close-reefed topsails, the sea frequently coming in at the *scuppers* on both sides of the ship, the weather appears now to have settled into a more mild condition. From the noise which the live animals we have on board produce, when one first awakes in the morning, he might almost fancy himself in the country near a farm-yard—for the crowing of cocks, the cackling of geese, and the quacking of ducks, to say nothing of our sheep and the cow, always salute our ears at the dawning of day.

May 1st.—The first morning of this romantic month has opened upon us in beauty. Oh how I wish I were in England at this season of holiday pastime, to see the Queen of May of some rural spot, crowned with flowers by her joyous associates, and all gambolling together on the green—frolicks which have so often delighted my childhood in the reading. The wind is still favourable. We passed an English brig about six o'clock, which is the sixth vessel we have as yet seen. In the afternoon the wind increased considerably, and continued blowing all night, so that scarcely any one of us could sleep, owing to the rocking and groaning of the ship.

Before coming to sea, I had heard a great deal of the immense height of the waves; and the paintings which I had seen, representing a ship in a storm, also conveyed to my mind, that they were *mountains* high. The plunging of the ship from her *giddy* height, into dark and roaring caverns below—the noise, confusion and echoing of the waters—all this now appears to me the exaggeration, or the fiction, of a terrified fancy. From what I can learn from the sailors and the captain, I have seen a fair specimen of a storm at sea in these latitudes; and though the waves foamed and raged with awful fury, I never saw them, I think, more than twenty-five or thirty feet high. The noise of the waters I do not think so loud or sublime, as that produced by the waves along the sea shore. There is enough that is really terrifick and appalling to a novice, in a heavy gale of wind, without exaggeration.

The vast expanse or boundless extent of the ocean, did not strike me, by any means, as so imposing and magnificent as I had anticipated. If we except calm weather, the vision is generally confined by the waves, within quite a narrow circle; and during a calm, if the scene were calculated to produce sublime emotions, which I very much doubt, the mind is in no proper state to enjoy them: the concern then is, when and from what quarter of the compass will the wind spring up—By the way, you must not *talk* about the wind on such occasions, for the sailors are really foolish enough to think that if you do, the wind will either not come at all, or if it does, that it will be unfavourable: you may whistle however for it, as much as you please, and the more the better.

2d. and 3d.—These days passed very heavily along, the wind being almost dead ahead. It is very mortifying to be within six or eight days' sail of our port, and thus to

be arrested by a calm or head winds. In spite of reason and religion, the mind becomes ruffled and disturbed under these circumstances.

4th.—This is the second Sunday I have passed on board, and I can truly say they have been no "Sabbath days to me." My mind perpetually wanders, not only from serious, but from all other objects, on which I attempt to fix it. I cannot think, or read, or write, or talk, or sleep, or eat, or walk, or do any thing else, here out of soundings, as I can on terra firma; and I now think, if I once get home, nothing can tempt me to cross the seas again.

This morning the wind changed in our favour. Upon going on deck I saw three or four large birds, like hawks, called by the sailors Boatswain birds, sailing round the masts of our ship. One of them fluttered for some time, pecking with his bill the very top of our mainmast, just as a humming-bird flutters about a flower; and this was done though we were going between eight and nine miles an hour. The noise made by the bird pecking on the top of the mast, carried my mind back to the scenes of my childhood, when I used to wander alone through my native woods, when all was silent except now and then the noisy prattle of the Blue-jay and the Woodpecker, tapping some tall and decaying tree. If I know myself, I do not think I am apt to be lost in reveries of this kind; but somehow or other, the most trifling occurrence here at sea, will set me musing about home and the days of my youth. In the evening, the wind turned against us, so that we made little or no progress.

5th.—This morning the mate, at our request, called Messrs R. and S. and myself, very early upon deck, to see the sun rise out of the waves. The rising of the sun is always an interesting object, but I think not more so at sea than in an open country situation: the only thing which struck me, as being at all peculiar, was his apparent nearness: this I suppose must be occasioned by the absence of all other objects with which to compare its distance. We were all disappointed, and duly resolved that for the future we would pass the hour of sunrise in our state-rooms, and not upon deck. The setting of the sun I have always thought produces a much more beautiful effect upon the heavens, than he does at rising; the heaps of golden clouds reposing on the surface of the dark blue sea —the fantastic forms and gorgeous colours of different portions of the sky—and the long and brilliant track of light which is thrown over the waves, as he appears to sink beneath them, are certainly very fine; yet all the imagery of this beautiful picture, except the last trait, which is certainly the least impressive, may be enjoyed to more advantage on shore. Never shall I forget the glorious sunsets I have seen, when taking my evening walk in our spacious garden at P——.

We are now in an almost perfect calm, the sea being as smooth as the still surface of a lake. We are therefore arrested in our progress, and begin to give up the hope of making a very short passage. Just as I had prepared some glass vessels, hermetically sealed, to sink into the sea, in order to ascertain what effect the pressure of the water would have upon them, the wind sprung up, and thus disappointed us all. This was peculiarly mortifying, as the wind was ahead.

6th.—Still a slight head wind when it blows; the calm, however, predominates—producing a very unpleasant rolling of the ship, and a horrid flapping of the sails against the spars; the weather is nevertheless pleasant. We are scarcely nearer our port of destination now,

than we were two days ago—By the way, a day at sea is always reckoned from twelve o'clock at noon of one day, till the noon of the next. If it were not that we have a good large ship, and most excellent provisions, I see not how any of us could get along in any tolerable manner. Our larder appears inexhaustible; it is supplied with almost every thing: we have all kinds of poultry, even peacocks, to eat; young pigs, fresh veal, and divers other kinds of meat; wines, including the best Madeira, Champaigne, and all the choice French liquors; porter, ale, cider, &c. &c. —these at the free call of every cabin passenger. After the ordinary dinner every day, we have, besides oranges and apples, raisins, figs, filberts, almonds, and other dried fruits: yet with all this, our dinner here is not half so palatable, as a plain one at home—the ship—the ship, spoils every thing. We often have to hold our soup plates in one hand up from the table, and the spoon in the other, and then, notwithstanding the utmost caution, as much soup will sometimes get into your coat sleeve, or lap, or on the table, as into your mouth. The other day a fine pair of roast ducks, with gravy, boiled potatoes, and many other etceteras, were pitched, by a lee lurch, some feet from the table—But enough of this. I have been much disappointed in the phosphorescence of the sea; it is by no means so brilliant, or abundant, as I expected to find it. It presents two distinct appearances; the first, which is the most common, is in little sparks, which resemble a good deal the light of our fire-fly, though not quite so brilliant; the other is like phosphorescent oil, and seems to break out and float from the tops of the waves. Dr. Franklin states that the water in the Gulf stream does not phosphoresce; and some other writers say, that its waves appear to be wrapped in total darkness. These remarks are certainly not correct in every case; for the water in the gulf, when we passed through it, seemed to give out as much light as that upon either side of it. It is well known, however, that this sea is much more luminous at one time than another; that the greatest quantity of light emitted is by the water out of the gulf, and that in tropical and southern regions the phosphorescence of the water is so brilliant as to enable a person to read a book by its light. The light given out by the sea has been accounted for in a variety of ways. I have no doubt it arises principally from animal matter, both in a living and a decayed state. As I hope to have a better opportunity of observing this *luminosity* before we get to Liverpool, I shall say nothing more on the subject at present.

7th.—A dull and dead calm has completely arrested our progress; we have indeed advanced but little for the last two days. It being now a favourable time for my experiment on the pressure of the sea at great depths, the captain lent me his assistance to sink a number of bottles, and a hollow glass globe. The boat was lowered down from its place at the stern of the ship, and the captain, myself, and four men, rowed off about half a mile from the ship. From the boat our ship presented a most interesting appearance: all her sails were exposed, and her graceful motion on the surface of the waves produced in my mind a sublime emotion. She moved on the water "like a thing of life." What a glorious monument of human invention, "that has triumphed over wind and wave—that has brought the ends of the earth into communion, and established an interchange of blessings—that has diffused light and knowledge and the charities of cultivated life, and has thus bound together those scattered portions of the human race, between which nature seemed to have thrown an

insurmountable barrier." The bottles were sunk 230 fathoms; some of them were filled with water, the corks being apparently undisturbed; some were crushed by the pressure, and some were unaffected; the glass ball, which was the lowest on the line, came up without suffering any change.*

In the afternoon we saw a log floating about half a mile from us, the captain and four men put off in the ship's boat to reconnoitre it. They soon returned with an abundance of barnacles (*Lepas anatifa*) which were found adhering to it, and two fine fish, which were captured with a kind of gig; one of the fish weighed about five pounds. Whenever a large piece of wood is seen afloat at sea, fish are almost always found near it, and they are generally killed, for they cannot be frightened from it. They follow the log no doubt, for the barnacles, on which they feed. The fish that are thus found at sea, are probably unwilling wanderers through the deserts of the ocean, being carried away by their appetite for the barnacles on the logs, to a returnless distance. We saw also, to-day, a large red molluscous animal in the water, about four feet long, of a red colour, it is called a Squid, or *Sepia.*

8th.—The calm still continues, and the weather is delightful; two brigs passed us this morning; they were quite distant, and appeared like spectres slowly moving along the horizon. We ate at dinner to-day the large fish we took yesterday, and found it very good, and sufficient for the whole of our company. I could not, as I was unable to determine the species of fish, help thinking of the *fatal repast* before alluded to. This evening I amused myself with the stars, as it was a fine clear night. The difference between the latitude here and at Philadelphia, places the Great Bear in the zenith; I was therefore a good deal interested in comparing the position of the constellations as they now stand, with that which was before familiar to me. Some of the ladies on board I found exceedingly apt in acquiring the names of the constellations, and in pointing out the most remarkable stars; after a few hours' instruction, almost all the northern groups became familiar, even the golden chair of Cassiopœa could be distinguished from the fair princess who reclined upon it. I little thought that I should so soon prove the truth of a remark in my Astronomical Recreations, that the knowledge of the stars would afford new objects of interest to those who delight in evening rambles, and would enable the mariner to pass away the night-watches with pleasure to himself, and with gratification to his friends.

9th.—The weather is pleasant, though we still have but little or no wind. I am getting, I find, more reconciled to living at sea than I have yet been, but it is still horrid. A vessel hove in sight this evening, but we passed her, as we had done all the others we have seen, without hailing her. The captain seemed desirous to speak her, but a breeze springing up just as our signals were hoisted, we soon lost sight of each other. It is wonderful how acute the sight of an old sailor is upon the ocean; our first mate has often discovered a sail, or rather spar, just peeping above the horizon, which could not be seen even with the assistance of the telescope, by most of us on board.

10th.—We shall make, perhaps, but little progress to-day, as we are nearly becalmed. We are only 300 miles from Cape Clear, which is the nearest land, yet we shall not probably make it for many days. During the first eight days of our

* For all the particulars relating to this experiment, we refer those who may be curious on this subject, to the Literary and Philosophical Intelligence in the September Number of the Advocate for 1828.

passage, we sailed more than half the distance of our whole voyage, and it is a little trying to be kept here doing nothing, when my time is so precious. I nevertheless endeavour to be satisfied, knowing that all things and all occurrences, will be ordered aright.

11th.—Another Sabbath is passing over without, I fear, being properly improved.

12th.—This morning I was roused by the cry of "sail ho!" Upon going on deck I saw a Danish merchant ship just off our lee bow, with her national flag flying from one of her spars; the captain was preparing to speak her, and when we were side by side, and about 20 yards apart, a short dialogue ensued, between the captains of both vessels, through their speaking trumpets, the most important part of which was, that their longitude and ours was almost identical. The Danish ship was from Vera Cruz, and bound to Copenhagen. The whole of this transaction was by far the most interesting of any that I have witnessed at sea—whether it was approaching so near to a fine ship under full sail, or whether it was seeing human beings and hearing their voices, coming, as it were, from the bosom of the deep, I know not; but my blood thrilled through every vein. The former remarks made upon this subject are still correct, for the process of seeing a ship at sea is pretty much as follows:—a passenger or officer on board inquires whether you see that ship, pointing in a particular direction; you answer no; he then endeavours to bring it into your view by remarking its position, in regard to certain of your own spars or rigging; you are still in doubt; he then hands you the telescope; and after much manœuvring and reconnoitring, you at last see something—this is called passing a ship at sea.—There is a strong breeze, but then it is dead ahead, and we have little prospect of seeing Cape Clear for some days, though only at the distance of 150 miles.

14th.—Yesterday we were becalmed till towards evening, when a strong head wind carried us directly south, and continued to blow all night—During the night the mate of the ship supposed we were just on a reef of rocks, as the water appeared white; but upon heaving the deep-sea-lead, soundings were obtained at about 120 fathoms. The white appearance of the water was then found to be occasioned by myriads of small fish, similar to those used for making anchovies. The sea air now, for the first time, has the same odour as that on shore. Last evening two swallows flew and chirped round the ship, driven I suppose by the wind from shore, and then probably lodged on our shrouds during the night. The wind being still ahead to-day, all hands of us seem dejected and irritable.

(*To be continued.*)

SPEECH IN THE GENERAL SYNOD OF ULSTER.—IRELAND.

(*Continued from p. 175.*)

There is one topic connected with this subject on which Mr. M. has been peculiarly impressive. He accuses us of "attempting to infringe on the *rights of the people.*" This is a fine topic for a declamation; but it is quite unfit for an accusation against the Orthodox members of this Synod. I trust I shall not be accused of unpardonable egotism when I tell this house, that the only instance in which the original *rights of the people* have yet been restored, was effected by myself, aided by my Orthodox friends, after many a hard and uncompromising contest for the ground, which was yielded to us only inch by inch—a case in which also we enlarged the privileges and opportunities of our Probationers, as well as restored the rights of our congregations—I allude to the manner in which vacant congregations were formerly supplied with preaching. They were made the absolute monopoly of each Presbytery. And in cases of Arian Presbyteries, with Arian Probationers, and some Orthodox vacancies, the people know full well how their religious interests were neglected. Such congregations were compelled

to receive, from week to week, those very Arian Probationers, without the possibility of relief, till they could ask some candidate upon trial. After much contending, however, we have introduced a law whereby a vacant congregation may select the Probationers of any Presbytery for their supplies. By this means, the varied merits of our young preachers have a field of exercise, and our people an unconfined opportunity of making a selection of their minister.—This is no proof of our being adverse to the "rights of the people;" and I hope we shall maintain them in possession of this right, in opposition to every effort by which its curtailment may be attempted.

But Mr. M. says we will not allow the people to select, except from the favoured number sealed with our approbation. I totally and unequivocally deny the charge. I should certainly *advise* the people to choose from those we had approved—but if they did not take my *advice*, I should as certainly leave them to *select where they pleased*. But then, says Mr. M., you would not *ordain*. Certainly we would not. We leave the people to their freedom—but the people must leave us to our freedom. They are not our serfs: we are not their thralls. They owe us no allegiance beyond the bounds of their consciences; we owe them no compliance beyond the limits of ours. But they would not get the royal endowment, says Mr. M., except they submitted to your authority. And why should they not? Does not the Presbytery of Antrim, which is Arian, enjoy the royal endowment? Is not the Synod of Munster, which is nearly Arian and Socinian, even somewhat more liberally endowed? And should any of our congregations turn Arian, and contrary to our recommendation, make wilful choice of an Arian ministry, I wonder would either of those two bodies shut their doors against their entrance; or would we act so oppressively as to refuse them permission to retire? I trust such an event may never occur; but if it did occur to-morrow, we should allow to the people the same liberty of choice which we ourselves enjoy. They are not bound to *elect* at our *recommendation*—we are not bound to *ordain* at their *election*. But as they are voluntary members of a voluntary association, they are at liberty to dissolve when they please a connexion which their will alone has formed, and to seek from others, those ministers or ordinances which we may feel bound to refuse.

As an instance of the different manner, in which different individuals view the same object, I may just notice, *en passant*, Mr. M.'s declaration, "That by our attention to polemic theology, we have turned the current of public preaching into an improper channel." Our young ministers, especially, he considers as forsaking practical subjects, and bending their whole attention to doctrinal topics. I must acknowledge I seldom have the pleasure of hearing any of our young preachers; but, as often as I have had the opportunity, Mr. M.'s regret has been my joy. I delight to hear a young minister's sermon rise above the grovelling puerilities of a mere essay on ethics, and aim at the sublime and glorious realities of a gospel sermon. "Talk they of morals; Oh, thou bleeding Love! the chief morality is love of thee!" What is a merely moral sermon? I say it is a more polished mode of preaching the mere principles of condemnation. I could show you some of the finest moral essays in the universe—sermons, as they are called—and yet they would not tell you, in a dozen volumes, how a poor sinner might be saved! If any man, however, neglect Gospel morality, he is a "workman that needeth to be ashamed;" but, if any man neglect to preach "the Gospel of the *grace* of God"—to preach "Christ crucified"—to invite sinners to the "blood that cleanseth, and that alone cleanseth, from all sin,"—he may preach ethics like a Socrates, or a Cicero, or a Seneca, and, after all, he may, like them, be a heathen, unacquainted with the first principles of the glorious Gospel of Christ. I rejoice to hear that some of our young ministers are taking a more elevated rank of subjects; and I would say unto them, go on openly, and piously, and fearlessly—preach the whole truth, and God will be with you.

Before I close the review of his arguments, I shall just advert, for a moment, to Mr. M.'s proposal of a conjoint publication—one half Arian, the other half Orthodox, to be issued at common cost, and distributed among our congregations. I had considered this as a kind of solemn jest; but Mr. M. declares he was in sober earnest. Well, upon the part of Mr. M. there is the advantage of apparent courage; in refusing the challenge, we may be suspected of cowardice. When, however, I refuse it for myself, I trust the refusal proceeds not from fear, but from principle. My people I consider free to read what they please: I claim only the privilege of *advising* them to avoid what is wrong. But, upon Mr. M.'s plan, I must *advise them to read what I believe to be erroneous*. Nay, I must become the very agent, and pander to the perversion of my people's principles. God hath given me a commission to *preach the Gospel of his Son*; but he hath *not* given me a commission to send them *another Gospel*. God hath given me a command, "Rightly

to divide the word of truth; but God hath not given me a commission to *commingle it with error*. The Lord hath given me a commission to be "a fellow worker with God;" but he hath not given me a commission to lend a hand to other work. God hath been pleased to send me "to sow the seed of the word;" but he hath not permitted me to aid in scattering the tares. Mr. M. is free from any coercive influence of mine to pursue his own courses; but he must not expect me to join him in a new and forbidden speculation, when I am seeking to dissolve the existing partnership.

There is one portion of Scripture, to which I would beg the attention of the house, as the description of a true Church of Christ—and let any one compare it with Mr. M.'s plan of procedure—Eph. ii. 20, "Built upon the foundation of Prophets and Apostles; Jesus Christ himself being the chief corner stone; in whom *all the building fitly framed together*, groweth up a holy temple in the Lord." Mr. M. proposes, that he and I shall build a temple. Well, we are first to dispute about the nature of the *foundation*. We cannot, or we do not agree; so we must build without one, or let the temple remain unreared. Well, now, we are to consider the materials of the building. I am engaged in polishing the marble columns; Mr. M. pours upon them a corroding acid. The one lays down a course of ponderous stone; the other a course of "wood, hay, stubble." The walls being thus erected, and "daubed with untempered mortar," we are next to roof the temple. Mr. M. brings beams of Arian fir; I prefer Calvinistic oak. We are to frame the materials together. But the variety in their respective strengths and dimensions, strains and distorts the whole. Then we are to "frame them fitly together;" yet we can agree, neither about mortice nor tenon; so we elevate a shapeless and unsubstantial mass, without proportion, beauty, or durability. No wise master builder, Sir, would thus rear a house for man; and shall we thus unfitly attempt to raise up a temple for God! No; no, Sir. Mr. M. may retire to the "sublime scenery" of his favourite mountains, and build himself a castle among the eyries of the eagle. I shall advise him to choose a site less elevated. But, if he will not be advised, I will not become a co-partner in his habitation. But he will permit me to retire to some sheltered valley, where, far from the neighbourhood of the clouds and the howlings of the storm, I may build me a cottage, and feed the flock which the Chief Shepherd hath committed to my care: that, when the Chief Shepherd may appear, I may render them back to him unscathed by the enemy, and be acknowledged, in his mercy, "a good and faithful servant."

And this, Sir, reminds me of the misplaced irony with which Mr. M. was pleased to treat my allusion to "a uniform livery." Had Mr. M. pleased, he must have observed my phrase was, "the uniform livery of a regiment;"—that livery, Sir, in which the heroes of England triumphed over all their foes;—that livery of the King and Nation, which ennobles the Commoner and elevates the Prince. But, by a little "rhetorical artifice," which Mr. M.'s large acquaintance with the world enables him so dexterously to employ, he conjured up another scene from Aladdin, and capes, and pockets, and skirts, and Pantaloon and Harlequin passed before us; as if the actual Harlequin himself had appeared upon the stage, with a synodical scene of pantomime, to relieve our clerical drowsiness. I willingly yield to Mr. M. all the advantage derivable from this disagreeable word; but I would remind him, that had I even alluded to one of those useful individuals, to whose services we are indebted for so many of our comforts, there was yet no cause for his reiterated sarcasms. Peter, has not refused, in his Second Epistle, i. 1, to style himself a *servant* and apostle of Jesus Christ. James (i. 1.) has described himself by the same humble title. Nay, I would tell Mr. M. that we all are but servants, and, even at the best, "unprofitable servants;" and, should he still be disposed to derive one idea of ridicule from the title "servant"—oh, I will remind him of one, "who, being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the *form of a servant*."

In concluding my review of Mr. Montgomery's arguments, it gives me pleasure to state, that on one point we are agreed. By an accommodation of Acts v. 38, to the subject of Arianism, he advises—"If this counsel be of men, it will come to nought; but if it be of God, ye cannot overthrow it, lest haply ye be found to fight against God." And upon this he applies the advice by which it is introduced—"And now I say unto you, *refrain from these men and let them alone*." And here our views of the subject are in perfect unison. After an earnest appeal, and solemn advice, to examine the Scriptures anew; and after earnest prayer that their eyes may be enlightened; if they still remained wedded to their erroneous opinions, I would "*refrain from these men, I would let them alone*." They bring to our house "another Gospel," and I would no longer consider them as members of the family.

Why, then, it may be said, if such be my views, have I appeared as the mover of the amended resolutions of this year, which do not contemplate separation of our present constituency, but merely go to erect a barrier against future inroads? I shall render to this house the reasons of my conduct.

1. I do not think we have yet taken all the steps by which so momentous a matter ought to be preceded. Our congregations have not been addressed; our eldership has not been sufficiently consulted; we have given no admonition; we have proclaimed no fast, as, in every religious emergency, our Scottish forefathers would have done. Now, all these are measures I conceive absolutely pre-requisite: therefore, until they shall have been attempted or taken, I do not conceive separation scriptural.

2. I sincerely declare, that I am not only open to conviction, but actually wishing to be convinced, that separation is unnecessary. The man who attempts to reason me out of my present opinions, has, I must confess, an opponent prejudiced in his favour. I hope, particularly, my friend Mr. Carlile will discuss the subject; *and if he can convince me, from Scripture, that Trinitarians, Arians, and Socinians, can form a scriptural Church, and cordially unite in licensing and ordaining one another*, I shall willingly resign my present views, and unite with him in preserving our present constituency. But, as I have yet heard no argument that convinces me of the propriety of remaining in our present "most admired disorder," I do hope that something new will be produced; and, above all things, that Scripture be fairly and fully examined, and shown to give most explicit testimony upon the subject, before I be expected to yield my judgment, or consent to the continuance of a nominal union, that only proves how really we are disunited.

3. I have rested for the present in the amended resolutions, because they are in accordance with the opinions of men, for whose opinions I entertain the highest respect. *My own opinion is decidedly for separation of the opposing elements of this Body. Upon this point I most cordially concur with the opinions delivered by my venerated friends, Messrs. Elder, Dill, &c., and by my young friends, Messrs. Barnett and Brown, &c.* But when I see arrayed against us men, of whose orthodoxy I can entertain no doubt; men, of whose zeal I have seen most convincing proofs:—when I see my friends, Messrs. Horner, and Hanna, and Wright, and Morell, and Stewart, and Reid, &c. &c. willing to go no farther than the present resolutions;—and when I know that the opinion of Dr. Chalmers, whose name and praise are in all the Churches, goes no farther—I must confess, that, in face of this array, it requires a man to have no little share of decision to hold his opinion without faltering. In face of it I do hesitate, but still my opinion is unchanged; yet I submit with deference, for a time, to the judgment of wiser and better men, that I may judge of the probable efficacy of their measures, by the result of a reasonable experiment.

As the motion of which I now give notice contemplates a separation of this body, permit me to remove the impression derivable from the declaration of Dr. Wright, that there is "no instance of separation to be found in the Scripture." I would refer the Doctor to 1 Tim. i. 20, where he will find a decided example of separation upon doctrinal grounds. I will refer him to the general principle—Gal. i. 7, 8, 9, where the anathema of the Apostle, according to the discipline to which he referred, clearly intimated separation from the body of the Church. And not until the Doctor has explained away my views of these texts, can I yield assent to his assertions, or surrender my ideas of the necessity of a separation.

Dr. Wright has also told us "that separation has never done good." The experience of this Synod is a proof of the contrary. The Antrim Presbytery, was separated from this Synod; and what has followed? Why we are told, all their congregations adhered to them, are now Arians, and lost to this Synod. Never was there a more palpable misstatement. The meeting-houses, no doubt, remained to the Arian ministers of Belfast; but the third congregation sprang up in the Synod more populous than the other two. Newtownards, Holywood, Antrim, Larne, are examples to the same effect. One part of the people, no doubt, followed an Arian ministry. But generally, by much the more numerous portion, faithfully adhered to the Synod and Orthodoxy. Had not the Antrim Presbytery been separated from the Synod, perhaps one-tenth of the entire Presbyterian population of Ulster, had now, under their successors, been the followers of an Arian ministry.—Whereas, in general, their congregations are much less numerous than the Orthodox bodies which have adhered to the Synod. If Dr. Wright then admit that an Orthodox ministry is preferable to an Arian ministry, he will be compelled to acknowledge, by an appeal to fact, that separation has done extensive good in the General Synod of Ulster.

By more than one member of this house we have been informed that any separation would injure our "importance," and tend to weaken essentially the "Presby-

terian interest." I do not indeed comprehend what is meant by the "Presbyterian interest." If it signify our influence with the Government of the Country, experience proves that Government have ever looked upon Arian and Orthodox with equal eye. Nor has the separation of the Secession Church from the Synod weakened the "Presbyterian interest" in the eyes of Government, but rather seems to have given it an additional importance. But I hope this cannot be what is meant by the "Presbyterian interest;" and if it be not, I know of no other "interest" a Church can have at heart, but the *interest of Christ in the salvation of sinners.* That separation would strengthen this "interest," I think, must be obvious to every observer. Between Arian and Orthodox, there is really no communion. Engaged in the same yoke, we are wasting our strength by pulling in opposite directions. But not only is communion dissolved between those opposing parties, but is it not nearly, in effect, dissolved between the Orthodox themselves? Our minds are so occupied, our time is so wasted, in fruitless and endless debates, that the real interests of vital religion are neglected, and the real purposes of a religious meeting entirely overlooked or defeated.

"Behold, (says the Divine Word,) how good and how pleasant it is for brethren to dwell together in unity." Behold, says our melancholy experience, how unprofitable and unhappy it is to dwell together in disagreement. I shall relate an instance of the ill effects of our "disunited union," and exhibit them in the unhappy misrepresentations consequent upon our divisions.

Mr. Montgomery has written, and his friends have published to the world, that Mr. Cooke said, at Strabane, "that he is only to love those of his own creed; and view those who differ from him as he would regard robbers." Since misrepresentations were first made, the instance before us has never been surpassed. Such a sentiment never rose in Mr. Cooke's mind—was never uttered by his lips. Well might Mr. M. call it the product of "passion," and not the dictate of "the spirit of truth." But to whatever origin it is to be ascribed, the good or the evil is not mine. To Mr. M. it owes its existence, and he may bestow it as he pleases. The real statement is as follows:—In answer to the argument for continued union between Arians, Socinians, and Orthodox, in this Synod, which was drawn from the text "love as brethren," I observed, that in order to feel the love referred to in the text, it was necessary, first, to be "brethren;" partakers of the same *faith, and hope, and promises.* Perfect Christian love, I observed, was distinguished by divines, and correctly distinguished, as containing the "love of *complacency*" with which, I conceived, those who were truly "brethren" in Christ were alone able to contemplate one another. I then added, that while the Arian looked upon the Trinitarian as an idolator, it was impossible he could regard his imaginary idolatry with "complacency," or, consequently, his person with the "love of complacency." And that, on the other hand, while the Orthodox viewed the Arian as attempting to rob his Lord of his essential glory, he could not look upon the alleged robbery with "complacency," or regard his person with the "love of complacency." But, at the same time, I stated that the opposing parties, or any other opposing parties, did not, therefore, cease to love one another; but their love was a love of mere "benevolence," without the possibility of that "complacency" *essential to perfect Christian love.* I repeat the distinction; I regard it as a solemn truth; and the various occurrences of this Synod are so many practical commentaries upon the correctness of the observation. How unlike it is to the misconception, or misrepresentation of Mr. M., I leave this Synod to determine. The object then, Sir, of my contemplated motion —a motion already approved by no inconsiderable portion of this house—is, to attempt a remedy for the evils that are found to exist in the constituency of this body.

The principal evil I conceive to consist in the unnatural and uncoalescing admixture of our doctrines. We have professed Arianism—we have something that is not Arianism, so its professors say, yet is not Orthodoxy. We have also once or twice heard doctrines called Socinian uttered in our assemblies. But while I consider this as the chief, I am far from viewing it as the sole, evil for which we are bound to attempt a remedy. The state of our eldership calls loudly for reformation. As matters at present stand, one-half of a Presbytery is formed without any practical consultation of the other. I mean, the elders are elected and appointed without the knowledge of the Presbytery which is to receive them. Then, of our eldership there is required no profession of faith, though they constitute one-half of all our Church courts. Nor are our elders required to discharge the duties of visiting the sick, of praying with them as required, James v. 14; nor is it generally expected they should be men of prayer in their own families; but a mere possession of worldly respectability in rank, is all that is looked upon as qualification for their high and accountable office. This is a state of

things that cannot continue. Then, Sir, that our visitation Presbyteries are sadly deficient is what we all know, and many of us lament. A motion of reform will naturally be extended to this subject. Nor can I forbear to mention one other topic. I mean the making money to be a means of obtaining an appointment in the Church. We reprobate the idea of the crime called Simony. We rejoice in our freedom from the power called Patronage. We say that Christ's kingdom is not of this world.—And, after all these things, we say, A man who pays one pound per annum in our Churches is equal to three men, each of whom pay six and eightpence per annum—and, that his vote shall equal the other three.

There are other evils to which I might now refer; but the length of time I have already occupied, and the lateness of the hour at which I now speak, are more than sufficient excuse for my omitting to speak of more.

For a perfect Church I look not, till the Lord shall come with his saints; but for a more perfect one than this Synod at present exhibits, I think, without much presumption, we may reasonably hope. I know there is a wonderfully sensitive apprehension when we talk of reforming the Church; and, it is not a little remarkable, that this sensibility is most apparent in those very persons who are so anxious to reform the errors of the State. Let us contemplate the State chariot as it passes along, and they pronounce it at once so crazy a vehicle, that it will scarce bear the load of majesty to the street's end. So they seize the reins of the proud steeds that draw it; and, after scarcely a moment of stop or examination, they pronounce for its total dissolution and complete rebuilding. So they commence "political blacksmiths," and they take out the springs, and knock off the circlet of the wheels, and every bolt and screw must ring to their hammer and anvil. And then they become "political joiners," and they take asunder the wood-work of "ancient oak," and they substitute some modern exotic, which is wonderously to lighten the body of the machine. And after this, they become "political painters and varnishers," and the whole affair is so bedizened with fantastical devices, that it is impossible to recognise the ancient ponderous and sturdy vehicle which bore along the "majesty of Britain," through ages of warfare to ages of glory.

But show to those self-same artificers the chariot of the Church; and though it creaks in every joint, and totters in every spring, and threatens at every revolution of the wheel to separate into a thousand fragments—and though it presents an aspect so weather-beaten and forlorn, that Poverty herself might be almost ashamed to be the driver—yet oh! beware of touching the venerable ruin! They will repair the crazy wheels, by merely dipping them in water,—they assist the broken springs by combining with them a piece of timber —they will frap the shattered pole with all manner of ropes and bandages—and they will eke out the tattered harness with every variety of "shreds and patches," until the motley combination shall become to the Presbyterian people, as the ship Argos to the Greeks, a subject of argument as to its identity with the Church that existed in the days of our fathers.

To me, Sir, it is astonishing, that the very same men who are so clear-sighted to discern, and so ready to reform our political institutions, are so blind to the imperious necessity of searching out and reforming the errors and evils of our religious institutions. But this apathy will yet be roused into action, and men will yet acknowledge it as a universal maxim, "that in all the affairs of men, whether temporal or religious, a well regulated reformation of errors and abuses, is the wisest plan to ensure permanence to institutions, and happiness to the people."

I have been surprised, Sir, to hear, from several members of this house, that by inquiries into religious opinions, or any contemplated division, "we injure the *respectability* of the Synod of Ulster." I cannot tell, Sir, what estimate these persons form of *respectability*, or by what standard they ascertain the present quantum to which we are justly entitled. I shall, therefore, beg to lay before you my humble idea of the nature of clerical "*respectability*."

A minister, to be respectable, must be open in declaring all his religious opinions. *Concealment and equivocation* are the most disreputable marks of the clerical character. The real "respectability," therefore, of the Synod, is consulted in my intended motion; for one object would be to elicit and exhibit the real religious sentiments of our members.

Another ingredient of *respectability*, I take to be *consistency* of character. But, so long as we remain in our present condition, it is totally impossible for us to appear consistent. If the Arian submit to have his system reproached before his eyes, he cannot be consistent. And, so long as the Trinitarian continues to *license and ordain* Arians, he cannot be consistent.—My contemplated motion will then seek to advance the respectability of this Synod, inasmuch as it will seek to re-

store the long lost consistency of our public character.

Another ingredient of *respectability* seems to be "decision of character." A respectable minister, in whatever station he is placed by Providence, must be a decided man. A minister of other character may be learned, and rich, and eloquent, and much a favourite—but while, like the air-fed Cameleon, he takes all his colour from the objects around him, and appears green, yellow, or grey, according to the object that he rests upon; he is a most miserable specimen of clerical defection: the mere creature of the circumstances by which he is surrounded. A respectable minister, Sir, like some of the bright gems, should *give*, not *take* his colour. His character should not be moulded by the objects that surround him, but he should endeavour to transfer his own moral image to the souls committed to his instruction. I would have him a man untaught in that school which whispers to a young minister, "do not be in a hurry to declare your religious sentiments; time enough when you have got a congregation, and learned the opinions that will please your people." I would not have a man offensively intrusive, but gentle, yet decided in his principles and instructions. Without these qualities, neither minister nor Synod can ever be truly respectable; and to cherish, under the divine blessing, such a decision of character, is one great object of the motion which I now wish to enter upon your books.

Let me quote two passages of Scripture, for the meditation of my brethren, and I shall relieve your patience by concluding this address. The first is a prophecy of the coming glory of the Church, indicative of her uniformity of opinion, testimony, and worship—Isa. lii. 8. "Thy watchmen shall lift up the voice; with the *voice together* shall they sing: for they shall see *eye to eye*, when the Lord shall bring again Zion." The vision and the harmony are not yet ours. May the Lord hasten the time when they shall be fully realized!

The other portion I shall repeat in reference to the many exhortations we have received to study concord and peace. Many objects are to be sacrificed for peace; but peace, as well as gold, may be bought too dear. Therefore, when we look for peace, labour for peace, pray for peace; let us remember the words of the Prophet, according to the marginal reading—Jeremiah xiv. 13. "I will give you PEACE AND TRUTH in this place." In the promise of God they are united blessings; and he will not bestow the one till we take it in conjunction with the other.

THE BEST METHOD OF CONDUCTING CHRISTIAN MISSIONS.

No. IV.

(*Continued from page* 169.)

5.—It only remains to consider what is the duty of the Presbyterian church, in the great enterprise of evangelizing the world at the present day. In doing this, little more is necessary than to apply the principles and remarks which have already been stated. If these have a solid foundation in truth and reason, as we assuredly believe they have, then it will follow—*That the Presbyterian church ought to stand entirely by herself, in conducting missions both foreign and domestick.* This conclusion is supported by all that has hitherto been said on the subject we consider. By taking a stand wholly unconnected with others, the Presbyterian church will most clearly appear as a constituent part of the church universal; yielding obedience to the command of her glorified Head to evangelize the world. She will come forward confessedly *in her distinctive character*, under the banner of the King of Zion, to extend the bounds of his empire, and to reduce those who are now rebels against him and the subjects of his great adversary, to the character of his willing and obedient people. She will, to speak without a figure, conduct missionary operations, and *show* that she conducts them, in strict accordance with the gospel order—conducts them *as a church*, agreeably to the apostolick example—thus proving her allegiance to the Lord Jesus Christ, and obtaining good ground of hope that he will abundantly reward and bless her, by pouring out his Spirit upon her in copious effusions, by multiplying her converts, and by honouring her as a favoured instrument in extending the saving influence of his gospel to the millions who are perishing in ignorance and sin, both in our own land, and in lands where as yet the glad tidings of salvation have never been proclaimed.

Further—The Presbyterian church, beyond reasonable controversy, is a body large enough, and having at command means enough, for as extensive missionary operations as ought ever to be under the direction of any one missionary corps; so that any connexion with others would be a real incumbrance, and not an addition of strength or efficiency. It is no exaggeration to say, that if this church were thoroughly roused to exertion in the missionary cause, she might, without any thing oppressive or injurious to her members, do even more than is now doing by all the missionary associations in the United States. It is also a truth, too plain to require extended proof or illustration, that her members may be animated to vigorous exertion, more easily and effectually, if she stands by herself, than if she be connected with others. A large and respectable portion of her children are decidedly opposed to blending their missionary concerns with those of other bodies: and it is moreover undeniable, from a principle deeply seated in human nature itself, that neither individuals nor communities are easily excited—we question whether they are in fact ever excited—to exert themselves with as much vigour and effect when they lean in part on others, as when they perceive that their sole reliance must be on themselves—that success or failure, with every consequence of either, will be all their own. The Presbyterian church, standing in a missionary attitude by herself, and in the view of the world, will feel a responsibility, an excitement, a zeal, and a regard to character, which she never will or can feel, if formally connected with any other church or missionary association whatsoever.

Again—The important principle of unity of views and efforts, in conducting missionary operations, will likewise be best of all provided for, by avoiding every foreign alliance. There will be no secret wish or feeling, either among those who contribute to our missions, or among those to whom the conducting of those missions is intrusted, to favour measures alien to the doctrines, the order, the influence, the extension, and the prosperity of the Presbyterian church. Every wish, and feeling, and effort, will be harmoniously directed to one point; and the only concern and inquiry will be, how the object which is common to all may be promoted with the greatest effect.

Neither, as has been shown, is danger to be apprehended, that by acting separately, the Presbyterian church will be tempted to the exercise of a sectarian and overbearing temper, in her missionary operations. This cannot take place, if the genuine spirit of missions is possessed and cherished; and if this spirit be lacking, there is no reason to believe the Presbyterian church will ever put forth energy enough to do mischief. This church, hitherto, has certainly never manifested an illiberal spirit,* and the present times are by no means favourable to its production or indulgence. The national churches of England and Scotland, possessing as they do a legal establishment and a most powerful patronage, are exhibiting at this hour a laudable liberality towards other denominations, in missionary concerns; and surely, in the United States, where no national establishment does or can exist, and where there is less sectarian bigotry than in any other country in the world, it is not to be apprehended that the Presbyterian church will be marked by selfish feelings and narrow views, at once singular, impolitick and reproachful.

We have had occasion to notice the generous assistance which the

* We think we may fairly claim for the Presbyterian church in this country, a character for as much friendly feeling and liberal action, in regard to other churches, as has been manifested by any other denomination of Christians. We hope she will ever possess this character, although it may sometimes subject her, as we know it has done in times past, to some inconveniences, and even to an occasional trespass on her rightful claims.

Episcopal and other churches in Britain are in the habit of extending to the Moravians, and the aid which the Presbyterian church in this country has afforded to the Baptists, and especially to the A. B. C. F. Missions. The example of the English church, which in principle and practice is far more exclusive than the Presbyterian, demonstrates decisively, that a complete and continued separation from other churches, may still consist with contributing bountifully to the support of their missions: And as the Presbyterian church in this country has already exhibited a liberality, similar to that of the English Episcopalians, there is no reason to fear that she will not continue to do so, although she institute and support missions exclusively her own. To the A. B. C. F. M., we have not a doubt she will, in the event of her taking the stand we recommend, continue to contribute munificently. Nor do we think that she ought to withhold occasional aid from several other missionary bodies. She is able, and ought to be willing, to patronize every laudable enterprise. There is no supposition more unfounded, than that the sentiments we advocate are inconsistent with treating every other orthodox sect in the most kind and fraternal manner. While we contend that the church to which we belong should stand and act by herself, and not violate her own institutions, or attempt to mingle them with those of a heterogeneous character, we most sincerely wish she may set an example of genuine catholicism to all other churches.

We have fully admitted, when treating on the nature and use of voluntary missionary associations, that they may be highly beneficial, and that it is not our desire that any thing should be done to destroy or restrain them, while they continue to exercise a salutary influence; and it is scarcely necessary to add, that we say nothing inconsistent with this, in maintaining that the Presbyterian church, as such, ought to conduct her missions without amalgamation or formal connexion with any other body.

But in treating on the duty of the Presbyterian church in the great enterprise of evangelizing the world at the present day, we ought earnestly to insist on her obligation TO DO MUCH. What our Saviour declares in regard to individuals, must be equally applicable to churches.—"Unto whomsoever much is given, of him shall be much required; and to whom men have committed much, of him will they ask the more." In view of this declaration, how great and solemn, in this day of awakened missionary enterprise, is the responsibility of a church* consisting of sixteen synods, ninety presbyteries, thirteen hundred ordained ministers, two hundred licensed preachers, two hundred and fifty candidates for the gospel ministry, nineteen hundred and sixty-eight churches, one hundred and fifty thousand communicants—scattered over a region extending through twenty degrees of latitude, and as many, or more, of longitude? It ought also to be mentioned —and we desire to mention it with a freedom from all vain-glorious boasting—that the population of this great Presbyterian community may, without disadvantage, compare with any other of equal magnitude in the American Union, in the talents, learning, and piety of its clergy; and in the intelligence, improvement, property, and moral and religious character of its laity. How extensive and weighty must be the obligation of such a church, to take a leading part in executing the command of her glorified Head—"preach the gospel to every creature!" What reason has she to fear that her candle-

* The returns from which the most of this statement is taken, were made at the meeting of the General Assembly in 1828, and were then admitted to be incomplete. On this account, and in consideration of the rapid increase of this church, a small addition has been made to some of the numbers reported the last year; but it is believed that, in every instance, the number mentioned rather falls short of the truth than exceeds it.

stick will be removed out of its place, if she fail to render an exemplary obedience to the command which binds her! How much may she effect, if she will shake herself from the dust, and engage with true devotedness—with holy and enlightened zeal, in the sacred cause of missions! We have said she might do more in this cause than is now doing by all the churches in our land. By these churches, we now remark, there is much reason to believe that a great part of the important and glorious work of spreading the gospel over the world is destined, in the purpose and providence of God, to be performed—and if so, how large a share must be assumed by the Presbyterian church, if she would escape having *Ichabod* written upon her!

What then, it may be asked, ought to be done? To answer the inquiry fully, would require time and space, which, at present, we have not at command. We can only say generally, that prospective measures, for *a great part* to be acted by our church, in gospelizing the whole human family, ought to be taken without delay. All practicable means ought immediately to be used, to enlighten our people in regard to their situation, their ability, and their duty; to show them clearly what they can do, and ought to do; and to stir them up to resolute and animated effort, in discharge of their solemn obligations. Our clergy and ruling elders ought, as becomes them, to take the lead in this truly holy work, and to feel, that on them has devolved, in this high concern, a duty, for the faithful discharge of which a fearful account must be rendered at the last day. All our men of influence, and men of wealth—those who have pens, and tongues, and purses, that may be moved or opened with effect—ought to feel that all their capabilities are now put in special requisition, by the command of God and the call of his church.

The education cause—the education of pious youth for the gospel ministry, in and by the Presbyterian church, and for her service *specially*, if not exclusively—must be immediately revived, and pushed forward with a zeal that has never yet been manifested. No one thing is more important, or more immediately pressing, than this. Without some hundreds, and before long some thousands, of pious, talented, and well educated youth for missionary work, that work cannot be suitably performed. We want at least five hundred such youth in the Presbyterian church, at the present hour. The Macedonian cry is raised on all sides, and it wounds incessantly the ears of our Board of Missions. But what can they do? the men to send are not to be found.—They are yet to be educated; and no time surely is to be lost in commencing an education, that will require years to complete. Our impression of the importance of this education concern is such, that we verily believe the man who should now devote his life very efficiently to its promotion in the Presbyterian church, would serve his divine Master more effectually and extensively than he could possibly do in any other way: and all churches and individuals who take an active interest in this cause, and contribute liberally to its advancement, ought, in our deliberate judgment, to be regarded as coming "to the help of the Lord," at a crisis peculiarly interesting and decisive.

Now is the time, also, when what may be called *a complete missionary apparatus*, ought to be not only contemplated but commenced. We ought to have the entire possession, or occupancy, of a large edifice,* in

* For the construction of similar edifices to that here recommended, for the use of the American Bible Society and Sabbath School Union, the necessary funds have been raised by subscriptions and donations, entirely distinct and separate from those appropriated to the immediate objects of these charities. And we hope that this will be done in the case of an edifice for the use of our Missionary and Education Boards. We think it would not be right in itself, and we know it would be offensive and discouraging, if the funds

which there should be rooms for the meeting of the Boards of Missions and Education, and of their committees; and for the reception of missionaries, and of all who want to make inquiries on missionary subjects, or who take an interest in them —offices, likewise, for the secretaries and agents of both boards, where these, or other permanent officers, might always be found; and apartments, also, for bibles, tracts, maps, and all donations of clothing, stationary, and other articles, for the use of missionaries. All practicable economy ought certainly to be used in making these preparations, and every cent expended ought to be considered as the Lord's property, which it would be sacrilege to waste. But there must not be a narrow parsimony, or a suspicious jealousy, or an avaricious grudging, in relation to this business. The sin of this is quite as great, and perhaps the danger of it greater, than that of wasting or embezzling the contents of the Lord's treasury.

In addition to all, and not less important than any or all other things, is the revival and cherishing of a spirit of fervent prayer, throughout the whole bounds of the Presbyterian church. The concert for prayer ought to be sacredly regarded in every congregation. It is in answer to prayer, that true revivals of religion are granted; by which missionaries are furnished, and missionary zeal and liberality fostered and promoted. It is by much, and earnest, and persevering prayer, that the influences of the Holy Spirit are to be called down, on all who are intrusted with the management and promotion of missionary operations—on the Boards of Education and of Missions, and on their committees, secretaries and agents; that they may possess and exercise the wisdom, and zeal, and impartiality, and devotedness, which their hallowed trust requires: On all the missionaries of our church, and of other evangelical churches; that they may possess an apostolick spirit—the spirit of our own Brainerd, and of the best of those who have made him their model; a spirit of wrestling mightily with God, by fastings and prayers, for his blessing on their labours—while to those labours they give themselves with a perfect willingness to spend, and be spent in them: On all those to whom the missionaries go, in our own land or in other lands, whether they be nominal Christians or real heathen; that God may send down upon them the new creating energies of the Holy Ghost, without which not a soul of them will ever believe unto life everlasting: In fine, that the Millennial period, so long the subject of prophecy and prayer, may be hastened in its time, and that in the mean time, the faith, and prayer, and efforts, of the people of God, may not fail, but constantly increase.

Such is the glance we have taken —we could do no more—at what the Presbyterian church ought to do, and to begin to do, without any procrastination. We do not believe that the representation we have given ought to be considered as extravagant. We are convinced, on the contrary, that it falls short of what might have been stated, without any excess. If some of our readers think differently, we are persuaded it is because they have not had our means, and opportunities, and calls, to look at this subject in all its extent, and in all its bearings.

contributed for missions and education, should be drawn upon to build a house for the accommodation of the Boards we have mentioned. Yet all who know the nature of these Boards, and the extent and variety of their operations, know that such a house is most urgently needed, and indeed must soon become indispensable. We hope that the men of wealth and liberality in the Presbyterian church, will soon add this good work to the many which they are already engaged in performing.

FOR THE CHRISTIAN ADVOCATE.

THE SABBATH QUESTION BEFORE CONGRESS FAIRLY STATED.

It is the constant cry of those who oppose the repeal of that part of the

post-office law, which requires the carrying of the mail, and the opening of the post-offices on the Sabbath, the first note of which was sounded by the sagacious Senator Johnson, in his sapient report to the Senate of the United States, that those who have petitioned Congress on this subject, are urging the national legislature *to legislate on the subject of religion.* This cry has now become in a measure popular, and the true state of the question ought to be clearly understood. The plain matter of fact then is as follows.—The petitioners complain that the National legislature have *actually*, and to the petitioners most *offensively*, ALREADY legislated on the Sabbath, and they humbly pray that Congress would undo, what they have thus unadvisedly done. The petitioners do not ask for one jot, or tittle, more than this. They are the very people who most earnestly remonstrate against an impropriety in the National legislature, which they are falsely charged with urging that legislature to commit. The legislature, without being petitioned, have legislated on the subject of religion; and all the petitioners ask is, that an act of this kind of legislation may be repealed. We have had opportunity to know the petitioners, and we do know them well; and we know that they want nothing more than that Congress should not touch the Sabbath at all, in any of their legislative acts or doings; but leave this whole subject to be disposed of by the legislatures of the several states, as each of them shall see fit. Congress has broken through the state enactments, and the local usages and regulations in regard to the Sabbath, by ordering the mail to be carried and the post-offices to be opened on that holy day. The petitioners say that Congress ought not to have done this; ought not to have made a human law contravening the law of God, and the good laws and usages of the several states that had a previous existence; and all their wish is that Congress would retrace their steps, place the subject exactly where they found it, and never meddle with it, in one way or another, any more. This is the true and fair statement of the matter at issue; and it will appear to be so to every one who examines the petitions presented, or who even candidly considers the nature of the case, as it has been presented to the publick, in the papers not decidedly hostile to the prayer of the petitioners. We do not believe our opponents can show, from any one of the 446 petitions presented to Congress, that in a single instance, more has been asked for than we have here stated—The very truth is, that the infidel and irreligious part of the community in the United States, are rejoicing and openly exulting in the melancholy fact, that by a law of Congress, the Sabbath is, and may be, violated without restraint: and to hinder a repeal of this law, they affect a wonderful zeal *to prevent legislating on a religious subject*—the thing precisely, which the petitioners show, and all the world knows, *has already been done.* Congress, it seems, may legislate on religion to the *injury* of religion; but not otherwise—not even to *repair* the injury which they have inflicted. A few misguided and hoodwinked religionists, have become auxiliaries of the infidel corps; but the *parties*, as such, are clearly marked, distinct, and opposite; and it remains to be seen which of these parties will ultimately prevail. If infidelity and irreligion shall triumph over the law of God, and the enlightened friends of Christian piety and morals, we shall tremble as well as weep for our country.

Review.

We have been induced to fill the very limited space which we are able to spare for a review in our present number, with the following article, taken from the London Evangelical Magazine for March last. The author, to whose latest publication this review refers, is well known in this country, and is, we believe, a favourite with many of our readers. By this republication we hope to gratify them, by inducing some American printer to republish a work so highly commended by competent judges, and the production, as they affirm, of "the first preacher of his age." We think that of such a book there can be no risk in the publication—The impost on imported books is so enormously high, that few copies of this work will ever be brought from Britain.

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MORNING EXERCISES FOR THE CLOSET, *for every Day in the Year. By William Jay. 2 vols. 8vo. Hamilton, Adams & Co.*

Those who remember and value Mr. Jay's "Short Discourses," will be prepared to understand and estimate the character of these "Morning Exercises." The only two differences that we perceive are, 1st, *greater brevity*, and 2d, *a spirit of more profound devotion.* We quite agree with Mr. Jay's enlightened correspondent (pray is not this correspondent Mr. Wilberforce?) whose opinions are quoted in the preface. "I have a sincere veneration for the intentions of Bogatzky, and other similar authors; but there is such a paucity of thought, such a poverty of expression, such a narrowed range of ideas, such a ringing of changes incessantly, on a few topics, without gracefulness or variety; as to render the books exceedingly unattractive to the present rising generation. In these cases, I conceive we are bound to provide, as far as we can, that the food presented to their minds may not disgust, by the manner in which it is served up; and that, when we put important truth in their way, it should be encumbered with as few external obstacles as the case will admit." These remarks are certainly most just and weighty. It is really a sorrowful thing to look into the closets of our friends, and see how sadly they are furnished in the department referred to. What with self-righteous potions on the one hand, and antinomian cordials on the other, the meditations of the closet have been sadly deteriorated. And even where these errors have been avoided, a meagreness almost insupportable runs through the class of works in question.

Mr. Jay has performed an acceptable service to thousands of devout minds, by the publication of his "Closet Exercises." They are full, without being tedious; illustrative of the sacred text, without any thing of dry criticism; deeply devotional, without one sentence fitted to minister to a depraved sensibility; impressive alike in sentiment and diction, without the slightest departure from the simplicity that is in Christ Jesus.

In one feature this work stands pre-eminent. Each meditation is an express illustration of a particular text, and not merely a motto, as is too commonly the case. It may also be observed, that the variety preserved by this method is very great,—greater by far than in any similar work in the English language. With many, the mere circumstance that Mr. Jay, the first preacher of his age, has furnished *three hundred and sixty-five* more short discourses, chiefly upon devotional subjects, will operate as a sufficient inducement to prompt an

immediate purchase. If all are as much gratified as we have been, they will not regret their bargain. Mr. Jay must have gone down to posterity if he had not written these invaluable "Exercises;" but now that he has embalmed himself in the hallowed recollections of the "Closet," he will be associated, as an author, with the prayers and devout meditations of the faithful while the world stands.

It is but simple truth to affirm, that these volumes are worthy of Mr. Jay in his happiest and most characteristic moments.

Literary and Philosophical Intelligence, etc.

The following articles are extracted from the Christian Observer for February last.

Two remarkable tusks of a Mammoth have been brought home by Captain Beechey. The largest must have measured twelve feet; and the mammoth to which it belonged must have been fifteen or sixteen feet high. They were found on the west coast of America, near Behring's Straits, in a mountain of ice a hundred feet in height above the sea. This mass of ice is covered with earth and grass, and has embedded in it a vast number of the tusks, teeth, and bones of the mammoth.

Specimens of organic remains, it is stated, have lately been found in Clashbennie quarry, on the left bank of the Tay, in the old red sand-stone, in which few organic remains have hitherto been found, and from which is dated the existence of the vertebral animals.

The interior of York Minster, one of the most valuable and magnificent of our national architectural treasures, has been desolated by fire. The damage includes the destruction of the splendid roof of the choir, the stalls, canopies, and other wood work on the sides, the matchless organ, the communion plate, and the dilapidation of many of the monuments. The elaborately carved screen, the splendid east window, the records, the wills and some valuable articles of antiquity or curiosity, have been preserved. The destruction is traced to the hand of a lunatic. The Minster has several times suffered by fire; the last occurrence of which kind was nearly seven hundred years ago.

Professor Leslie states that the largest drops of rain, which are about one-fifth of an inch in diameter, will fall 2040 feet in a minute; but the ordinary drops in this climate will seldom fall half as fast. Hailstones in the south of Europe, having sometimes the diameter of two inches, will fall with a velocity of 113 feet in a second, or more than 1¼ mile in a minute, a rapidity of stroke which destroys cornfields and ravages vineyards.

The Water Companies which supply the metropolis, are the New River, East London, West Middlesex, Chelsea, Grand Junction, Lambeth, Vauxhall, and Southwark. The daily supply amounts to nearly thirty million gallons; which, estimating the population of the metropolis at 1,500,000, is nearly twenty gallons a day for every individual.

A plan is under discussion for forming a General Clerical Provident Society; to give an opportunity to the clergy, by means of mutual assurance, to secure a provision for themselves and their families in sickness, old age, at death, and whilst bringing up a family. The plan is not fully matured; but the object is highly important. As an illustration of the nature of the plan, it is calculated that if a clergyman, upon entering into orders at 23, will engage to pay the sum of 4*l.* 16*s.* 10*d.* per annum until he dies, or attains the age of seventy years, he will, in such case, be entitled to 2*l.* weekly in sickness, until he is seventy years of age; 1*l.* weekly in sickness, after he is seventy years of age; and 52*l.* per annum, in health or sickness, after he is seventy years of age. At thirty, the same benefits may be obtained for 6*l.* 1*s.* 2*d.* per annum; at thirty-five, for 7*l.* 10*s.*; and at forty, for 9*l.* 15*s.* 4*d.*— We shall recur to the subject.

The whole of the highways of France are made and repaired at the expense of the government, and the whole amount set down for this purpose is only about 800,000*l.* The highways extend the length of 8,584 leagues, the league being about two English miles and a half; and, separately from annual repairs, it is calculated that nearly 8,000,000*l.* sterling would be necessary to complete them. A commission has been appointed to consider the subject.

Our fellow Protestants in France are adopting the plan of sales of ladies' work

for assisting benevolent and religious objects. At a recent sale at Paris, on behalf of the "Evangelical Missionary Society," almost as many English ladies as French were found among the contributors and purchasers.

In a house lately excavated at Pompeii were found the skeletons of two persons, apparently overtaken by destruction in the moment of flight. The one, it is conjectured, is that of the proprietor of the mansion, holding in one hand a key, and in the other some gold coins and decorations; the other, that of a slave, carrying behind his master two vases. What an affecting illustration of the condition of all ages and ranks, at the approach of that great leveller of all human distinctions—Death!

The first edition of the translation of Henry Martyn's Life into French, we are happy to learn, is nearly exhausted, and that successive editions are likely to be in demand.

A medal has been struck at Strasburg to the memory of the Pastor Oberlin.—The likeness is said to be very faithfully executed.

Religious Intelligence.

MISSIONS OF THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH.

(*Continued from p.* 135.)

We promised in our last number to publish the following circular of Judge Fine, to the ministers and elders of every Presbyterian congregation in St. Lawrence county, State of New York. Although written more than four years ago, it has such a direct and powerful bearing on the means now in use, by the Boards of Missions and of Education under the direction of the General Assembly for collecting funds for those important institutions, that we deem it quite seasonable.

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CIRCULAR.

Ogdensburgh, St. Lawrence County, Nov. 1, 1824.

Dear Sir,—You are sensible that the Religious Societies of our county, are not in a flourishing condition. That previous to the last meeting of the Bible Society, many of its friends despaired of being able to continue it in existence. That within the last year, little, or rather nothing, has been done to revive the slumbering condition of the Missionary and Education Societies: and that our Sabbath Schools, those nurseries of piety, destined under Providence to make the next generation wiser and holier than the present, are suffering for the want of Testaments, and other necessary books. Is there no remedy for this state of things? If you agree with me, that the religious institutions of the county are pining away—and that it is the duty of professing Christians, and more especially of the officers of our churches, to come forward to the help of the Lord, you will bear with me a few moments, while I suggest to you a simple and practicable measure, which, if adopted and carried into effect, will give to these infant associations, an immediate and increasing growth.

There are twenty Presbyterian and Congregational Churches within the county, with seventeen Clergymen, and containing 1086 communicants. Every one of these, rich and poor, male and female, is bound by his spiritual calling, to do something to extend the Redeemer's kingdom; and to be unwilling, would betray a degree of ignorance or of selfishness, rarely, very rarely, to be met with among our brethren. If the individual exertions of this large body of church members, could be periodically collected, is it not plain that their contributions, however small in themselves, would, united, make a large and efficient sum?

Allow me, therefore, to suggest a simple plan, attended with no trouble or inconvenience; requiring no sacrifice of time or personal ease, and which I fully believe, from a short trial of it in the church here, will be attended, wherever adopted, with the most flattering success.

Let the officers of each church, divide the communicants into classes—giving to each officer the charge of a class: Let the officer call upon the individuals of his class, every month—explain the object of his call, and urge the importance, the duty and necessity of giving to the Lord. Let no one refrain from giving. The poor can give a trifle: those in less straitened circumstances, can give more liberally. All must give. If our religion is distinguished by its being preached to the poor, and by the many promises which are made to them, and withheld from the rich, an obligation rests upon the poor to build

up, each one according to his means, the institutions of the gospel.

I would advise that the sum asked for, be small. There are few, if any, so poor who cannot give six cents a month.—The rich, (if any such are to be found,) may give of their abundance. Let your class average one shilling each per month. With attention and punctuality in calling every month, and a little zeal on the part of the church officers, all this may be done, without noise or opposition, and will produce a result, that will astonish even ourselves. The number of communicants being 1086, there will be 1086 shillings, or $135.75 contributed monthly; making at the end of the year, the sum of sixteen hundred and twenty-nine dollars. A large sum, compared with our past efforts—but small, when compared with our means and our duty. Our Bible and Missionary, and Education and Sunday School Societies, partaking of this charity, will flourish; our churches will revive—our Ministers will be better supported, and a blessing will be returned to each contributor, fourfold the amount of his gift. If you believe the gospel, you must believe what I have written. My plan of charity is intended for the churches—for the believers in the gospel. I would not interfere with, nor interrupt any society, or publick collection already established. The world may through these means, contribute to the gospel; and thankful we are, that in many cases by their liberality, they shame the Christian. But the measure proposed, is for the members of our churches;—and if they are not willing to assist in building the spiritual temple, it is time that we institute the inquiry—Are we Christians?

So far, however, from believing that the members of our churches will refuse to contribute, if the plan I have proposed fail of success, I doubt not it may in every case be attributed to the inactivity of our church officers. Pardon me for saying so,

And believe me, yours,
With much Christian affection.

TWENTIETH COMMUNICATION.

Letter from a missionary appointed for Missouri; but who has, on the following representation, and that of five brethren in the ministry, been permitted to spend his time in Kentucky.

Jan. 15th, 1829.

"Rev. Dr. Ely,

"Dear Sir,—Your object in giving, and mine in taking, a mission to Missouri, I believe, was the promotion of the Redeemer's Kingdom. To effect this it is not more important to extend our limits than to occupy and most judiciously to employ our present possessions.

"Under this view of the subject I have been prevailed on to request my commission to be changed, for the bounds of the Louisville Presbytery. I am the more ready to make this request when I remember that you informed me 'if there should be an opening for usefulness, and a call of God to labour in any other field, I would not be considered bound for Missouri.'

"I believe the present field has not been one of my own seeking. Secular business unavoidably detained me until a few days since in these parts. I have been preaching almost incessantly. I have seen all the ministers in these bounds, and find their opinions to be similar on this point. An unusually loud call is now made here for Presbyterian preaching. The former prejudices against this denomination are falling. Much good has lately been effected. This has in general been through the instrumentality of Presbyterianism. The state is in some measure awaking to benevolent operations; and all that appears necessary is the exertion of active persons who will go forward. In this portion of the state there have been a number of new congregations formed of late; and many more (one in almost every neighbourhood,) might soon be organized and built up. The opinion is also general, that *now* is a crisis; and a short time will decide the moral and religious character of this people.

"I am reminded by all, that this is my native state, and that I possess advantages which none from a distance could easily acquire; that I have been in part supported by this people, and that I am under obligations to them.

"As to Missouri in general, I can say but little. One thing, however, is evident; the travelling through those new states is difficult and dangerous in the winter season; and the prospects of success at this time of the year rather discouraging. And so far as a supply from other denominations is to be considered, I am informed by those who have been there, that that state is as well supplied as this.

"Upon the whole, having left home for Missouri, and proceeded as far as this place, and here accidentally meeting with a number of ministers whose communication you will receive with this, I conclude it is my duty to labour in this field."

We add some extracts from the letters of the ministerial brethren above referred to; which are calculated to encourage us; while they show how difficult it is to supply the demands of our vacant churches. These letters must be our apology to our brethren in Missouri for disappointing their expectations.

Ky. Jan. 14, 1829.

"Rev. Dr. Ely,

"Dear Sir,—Desirous to retain Mr. J.

H—— to labour as a missionary, within the bounds of L—— Presbytery, we take the liberty of requesting you to employ your agency with the Board of Missions, to change the field of labour to which he has been designated in Missouri, to the limits of our Presbytery. While as ministers of the gospel, we feel interested for every part of the Lord's vineyard, destitute of the stated means of grace, yet we cannot but take a more deep interest in that part of the great moral harvest, which falls more immediately under our own view. In the bounds of ourPresbytery, there exist upwards of one hundred thousand souls, scattered over a vast extent of country. There are but ten ministers belonging to our Presbytery for the supply of all this amount of population. In different places, a more than ordinary attention seems to have been awakened to the great concerns of religion, and, in many instances, an earnest desire is expressed to be supplied with a preached gospel. By other religious societies, great and persevering exertions are made to increase their numbers, and in consequence of our want of labourers, it is to be feared we shall lose ground that might be maintained and cultivated, could we send among the people active, and faithful, and zealous ministers. In addition to this, there are several organized churches, unsupplied with the gospel, and which are not in circumstances to support stated pastors. We are anxious our young men should labour among them. As to the amount of pecuniary aid that may be calculated on, nothing certain can be stated, yet we confidently believe that, at least, two or three hundred dollars a year can be raised in favour of the missionary cause. Were the Board of Missions to appoint Mr. H. for six months, in the bounds of our Presbytery, we would endeavour to make one more effort in the course of that time, to see what can be done. Should the change requested not be made, Mr. H. will go on to Missouri, and fulfil his missionary appointment. We will expect an answer as soon as possible. In the meantime, we beg you to accept our best wishes, and humbly pray that to whatever decision the Board may come, it may result in the promotion of the Redeemer's glory, and the interest of his people in time and eternity."

Signed by four ministers, to which a fifth added the following note.

"Rev. E. S. Ely, D. D.

"Dear Brother,—As I have been for some weeks in L—— and its vicinity, and had some opportunity of seeing much, and hearing more of the crying need of faithful Presbyterian labourers in this county, as well as throughout the whole state, I cannot but think that the views expressed by the brethren in the above letter on the subject of Mr. H——'s mission are such, as a regard for the best interests of the church would dictate, and I hope that Mr. H. will be permitted to remain in the bounds of this Presbytery. There is a general and increasing desire in this state for sound Presbyterian preaching, and I fear that if some powerful effort is not soon made, the cause of truth will suffer much. Kentucky has never before presented such an extensive and interesting field of labour as she does at present.

"Yours affectionately."

Extracts from a letter to Rev. E. S. Ely, Corresponding Secretary of the Board of Missions, written by an intelligent agent from one of the thirteen originally United States.

Jan. 23, 1829.

"Before I give you a detailed account of my proceedings in the prosecution of my agency, permit me to mention a few facts in relation to the condition of the Presbyterian churches in our State, and our moral condition generally. It is true of our churches, almost universally, that they are in indigent circumstances. They have it not in their power to do very great things if they were so disposed: but the melancholy fact is, they have not their eyes and hearts open to their duties and privileges relative to the great benevolent enterprises of the day.

"The habit of working systematically and perseveringly for the Lord has not yet been formed: their energies are not brought into action; and one great reason, doubtless, is, they have not had the subject presented to them in its proper light, and with its proper claims. In general, they know very little what is doing, and what is necessary to be done; they do not know the situation and movements of the Lord's hosts. They are therefore doing very little to what they might and would do, if their duties and privileges were properly urged upon them. Such is the situation of our churches with regard to benevolent operations. The moral condition of this State has not hitherto, I apprehend, been sufficiently known to our Missionary Societies. Our destitution of the means of grace and of instruction of every sort, especially among the poorer classes of our white population, is vastly more appalling than any one without a minute examination of the subject could apprehend. It is true of our whole state, with the exception perhaps of two counties, that one-half of our white population, to say nothing of the blacks, is destitute of a preached gospel. I have in view, while saying this, preachers of all deno-

minations. It is true of our state, with the exception above alluded to, that not one-half of our white children from the age of ten to twenty, can read a tale. And judging from a minute examination of two or three counties with regard to their destitution of the Scriptures, counties which were supposed to be at least as well supplied as any in the state, more than half of our families are at this moment destitute of the Bible.

"The legitimate and sure consequences of such a moral state of things are seen and felt here, as they must be every where under similar circumstances. I have not room to particularize the forms of vice, as they appear among us, but I may comprehend the whole, and no more, by saying 'every evil work.' We have, however, in the midst of this darkness, one cheering prospect, and that is, the people are beginning to feel their spiritual wants. We can point to at least fifty places, each of which would present a good prospect of successful operation for a Missionary. The people begin to utter the Macedonian cry, and we hesitate not to say, that the fields are white already to harvest. In view of these facts, and knowing that it was the design of your Board to aid the destitute, I have not hesitated to say to the congregations which I have visited, that you would expend all the money we could raise in this state among our own destitute population; and I hope that the Board will permit me to add, in future, that they will give them in addition to what they raise, as much aid as their funds will permit."

The Executive Committee have received since the last publication on this subject, from the monthly concert in the

Third Church, Philadelphia,	$5 34
From the monthly concert in the newly formed Eleventh Church, Philada.	10 00
From Second Ch. Albany, from contributors, obtained by Dr. Ely,	98 25
From contributors in Reverend J. Thompson's Ch. Alexandria, Pa. obtained by Dr. Ely,	15 00
From a teacher of an infant school	1 00
From Miss Olive Sproat, for mission to S. A.	5 00
From monthly concert at Sackett's Harbour for ditto,	20 00
From a Minister's tax on a marriage fee	1 00
From annual contributors in the First Church, Philada.	30 00
From annual contributors in Rev. Mr. Belville's Ch. Neshaminy, Pa. obtained by Dr. Ely,	44 00
From annual contributors in Second Ch. Philada.	16 00
From monthly concert in Sixth Ch. Philada.	23 00
Amount	$263 59

TWENTY-FIRST COMMUNICATION.

Mr. Joyce to the General Agent.

East Liberty, Allegheny County, near Pittsburgh, Pa. Feb. 9, 1829.

Rev. and Dear Brother,—With many professed Christians, I once thought missions to the *heathen* a great waste of means, while so many in our own land were living "without God in the world." The unscriptural nature of this objection was discovered, and the objection removed from my mind, many years ago. I beg leave to state to you how this was done, as it affords me an opportunity of discharging part of what I owe to a name that will be revered as long as compassion for the heathen is felt in the Church, or sacred reason valued by men.

Walking one evening with a friend to hear a German preacher in the French Church in the city of Dublin, my friend mentioned that he had heard the Rev. Andrew Fuller preach a discourse in the same meeting-house, in behalf of *Foreign Missions.* I believe I then stated my objection; my friend informed me that Mr. Fuller had replied to it in the course of his sermon, in the following manner. "If the Apostles had acted on that principle they could never have passed the bounds of Judea: had Paul acted on it, his life and labours must have been limited to a single city: and *we* should have inherited the ignorance and idolatry of our forefathers."

The remarks were irresistible, I saw that the principle of the objection was the reverse of the principle on which the apostles acted, and they "had the mind of Christ." It was impossible, therefore, to retain this objection against missions to the heathen, believing, as we must do, "That if any man have not the spirit of Christ," in *this* as in all other things, "he is none of his." Since that conversation, I have never doubted that it is the duty of Ministers and Churches to send the gospel to the heathen: and experience has shown, that there is a reaction of blessedness in the land where missionary efforts originate; and so, the divine promise is fulfilled, "He that *watereth,* shall himself also be *watered.*" With these views the following considerations were submitted to the congregation lately organized in this place.

"We, the subscribers, members of the congregation of East Liberty, desire to contemplate with awe and gratitude, the

mighty movements of the God of all grace, in "the times which are passing over us;" and in view of the glory of our reigning and triumphant Saviour herein displayed, would ask, "Lord what wilt thou have us to do?" His answer is before us, "If ye love me, feed my sheep—feed my lambs; follow my lost sheep in the wilderness, and bring them into my fold, lest they perish."

The spirit of this command did not expire with the Apostles, it binds all who have "named the name of Christ;" their influence should be exerted to restore to the fold of the chief Shepherd the sheep for whom he laid down his own life.

Indeed, whatever views we take of the Father Almighty, and of fallen man, the same truth meets us, for the *One* and only God, has made of *One* blood all the nations of men that dwell in the earth; and, in his fathomless grace has appointed *one*, and *only* one Mediator between our race and himself. The Mediator, in his Divine offices of Prophet, Priest, and King, is preached to man either by his written word, or the human voice; uttering that word, is the ordinary means of bringing sinners to the light, and from the power of Satan unto God. If then we love our Lord Jesus, and desire the diffusion of his glory in the salvation of *our fellow men*, we must aid in sending his Gospel to every creature.

A door for Missionary effort is opened to us, which other ages did not enjoy. Missionary Societies are in active operation, and already have planted the hallowed Cross in every quarter of the globe. The Board of Missions of our own Church, are redoubling their efforts to reap the wide "field which is whitening before them unto the harvest." Our Fathers and Brethren call on all the churches to come up to the help of the Lord, and enjoy the honour and happiness of being workers together with them, and co-workers with the blessed God himself, in "saving *souls* from death."

The plan suggested by the Executive Committee of the Board of Missions of the General Assembly for affording *pecuniary* aid, is simple and practicable; it is this: 1st, That every Church Session resolve itself into an Auxiliary Missionary Society, to collect and forward to the Treasurer of the Board the money subscribed. 2d, That each member, in full communion, pay annually, on or about Christmas, a sum not less than fifty cents, to this object.

This plan has two great advantages; it prevents the multiplication of societies, which is a growing evil of the age; and the Church, acting through her spiritual officers, assumes a character distinctly *Missionary*.

The following names were then signed:

Mr. D. R. M'Nair,	50
James Jones,	50
John Roup,	1 00
Jacob Negley,	50
Mrs. Mary A. Negley,	50
Mr. David Negley,	50
Mrs. Barbara Negley,	50
Mr. George Negley,	50
James S. Negley,	50
M. W. Miller,	50
F. G. Bailey,	50
Mrs. Mary A. Bailey,	50
Master Robert Bailey,	50
John Bailey,	50
Miss Rachel Dalzel,	50
Mr. John Kennedy,	50
Archibald Kelly,	50
Adam Tomer,	50
H. S. Beans,	50
William Joyce,	50
Daniel Borlin,	50
John M'Clintick,	50
Mrs. Eliz. M'Clintick,	50
Miss F. M'Clintick,	50
Mr. James H. Miller,	50
Robt. Gamble, jr.	50
Robert Bailey,	50
Mrs. Hannah Bailey,	50
Isabella Bailey	50
Miss Hannah Bailey,	50
Mr. Robert Bailey,	50
James Wallace,	50
Miss M. A. Wallace,	50
Frances Wallace,	50
Mrs. Amelia Fuller,	50
Mr. John Barr,	50
Mrs. Mary Barr,	50
Mr. Wm. Semple,	1 00
Mrs. Ann Semple,	1 00
Miss Mary C. Semple,	50
Master J. B. Semple,	50
Miss Ellen Semple,	50
Master F. Semple,	50
Mrs. Elizabeth Moore,	50
Miss Isabella Moore,	50
Mr. John Joyce,	50
Mrs. Catharine Joyce,	50
Catharine Joyce, sen.	50
Mary Joyce,	50
Margaret Joyce,	50
Ann Joyce,	50
Mr. Thomas Joyce,	50
48 Subscribers of 50 cts.	$ 24 00
4 do. $ 1,	4 00

This sum, probably more, will be forwarded, with leave of Providence, *next* Christmas. You would not wish them to pay it sooner, when you know that they are making a great effort to complete their place of worship. And they have,

on the application of the Rev. Mr. Brown, Agent of the American Board, already bought and forwarded clothing for twenty Indian children of the Chickasaw nation, in the school at Monroe.

Report of the Rev. Thomas Barr, Missionary Agent for the Board of Missions, in Ohio.

Dec. 18, 1828. Cash received at Mansfield	$7 12½
also, 37 subscribers.	
Cash received at Mount Vernon	9 00
number of subscribers, 44.	
Dec. 21, 1828. Cash received at Buck Creek	12 75
number of subscribers, 58. 3 of one dollar, 20 of 50 cents, 26 of 25 cents, and 9 of 12½ cents, each.	
Cash received at Urbanna	12 87½
Jan. 12, 1829. From a collection taken up in Dr. Wilson's Church, Cincinnati	41 15
Subscriptions	8 00
Cash received at Dayton	22 00
Do. at Franklin	11 87½
Subscribed at Lebanon, $19 75 cents, on which was collected	11 50
At Dick's Creek subscribed 10, collected	4 25
Also, one dollar in tracts	
Cash received at Pisgah	15 7½
Total	$155 60

TWENTY-SECOND COMMUNICATION.

Extract of a letter from Mr. John D. Hughes, dated Brokenstraw, Pa. Jan. 24, 1829.

On the 25th of December, I was met by Rev. Robert Rutherford, who was sent out by the West. Miss. Soc. and came here supposing that I was in New York. As he was only commissioned for one month, and therefore could not readily make arrangements for other vacancies, he remained in this county until the 17th inst. In the mean time, he visited the several congregations with acceptance, and I trust with profit to the people. On the first Sabbath of this month he administered the Lord's Supper in Centre congregation;* the season was solemn and interesting. Six young persons, who not long since had been running in the paths of iniquity, were, on examination, received as members of this church. Of these, two received baptism. Baptism was also administered to two infants. I was present, taking part in the exercises, felt the occasion refreshing, and hope that seed sown at that time will spring up, and bear much fruit to the glory of God. A general seriousness appears now to rest on the people in this vicinity. And ten or twelve are more or less anxiously concerned for the salvation of their souls. Meetings held in the evenings through the week, as well as those on the Sabbath, are well attended, considering the sparseness of the population, and the diversity of sentiment on doctrinal points prevalent in this region. One difficulty in the way of promoting good here is, the disposition in some places to engage in controversy. This is manifest, especially in some of our Methodist brethren; and now threatens to be a means of serious injury to some of those, who are in a measure awake to a sense of their danger.

Within the month embraced in this report, I have travelled one hundred and twenty miles—made thirty-two family visits,—and preached fifteen discourses. Have distributed about 400 pages of religious Tracts. (In the two preceding months I distributed about eleven pages, an item which was probably omitted in the report.) These tracts are eagerly perused by many, and, I doubt not, have been attended with a blessing in a number of instances. At present my stock is exhausted, and I know no opportunity of replenishing it. I have formed two Tract Societies, auxiliary to the Philadelphia Branch, under favourable auspices: one in Deerfield, the other in Centre congregation.

In closing this hasty, imperfect sketch, your missionary would state that he continues to meet with a kind reception. He meets in this destitute and much neglected region, something to encourage and revive his drooping spirits, and hopes that in the hand of the Lord, he may be an instrument of good to some wandering soul. But he also sees many things to convince him of his weakness, want of experience, and his great need of more knowledge, wisdom and piety. He labours where skilful cultivation, and where the showers of divine grace are in a high degree needful. May your prayers still follow him.

In performing the part of an Agent for the Board, I have accomplished but little. The plan recommended has been proposed in Deerfield, and in Centre congregation, and well approved of.

In Deerfield, an annual subscription of fifty cents was opened, and the following gave their names, viz. Joseph M'Calla, and Francis Tuthill, (Elders,) Samuel Culbertson, James Culbertson, Wm. Culbertson, Seth Hill, Samuel M'Guire, Samuel Hunter, John Thompson, Robert

* Centre congregation lies chiefly in Brokenstraw Township.

Thompson, Joseph Huff, George M'Calla, Alex. M'Gee, and Samuel Parshall (Post Master).

These reside within the bounds of Deerfield, in Deerfield Township, Warren Co. Penn.

In Centre congregation, and chiefly within Brokenstraw Township, the following gave their names as annual subscribers of fifty cents. James White and William White, (Elders,) Henry White, Benjamin Upton, James M'Cray, Robert M'Cray, Samuel M'Cray, Alex. Wilson, John Ewing, Jonathan Hamilton, Paul Huffman, John Tuttle, Stephen Hosmar, Charles Boner, John Home, Arthur Andrews, Hugh Long, George Long, jr. Cyrus Norton, Garnsey Bellnap, James Andrews, Hugh M'Guire, James M'Cray, Samuel Moor, John Vanderhoof.

In this part of the duty assigned me, I expect to effect something more, but perhaps of little moment while confining myself to this county. Desiring that the efforts of the Board may receive the smiles of the Head of the Church, and requesting your advice and direction in relation to my future labours,

I remain, with affectionate regard,

Yours, &c. JOHN D. HUGHES.

The following is extracted from a letter of Mr. John B. M'Creary, a Missionary of this Board, addressed to the President, and dated Easton, Talbot County, Md. Feb. 2, 1829.

I wish, if it is the will of the Board, a re-appointment to this county for six months—and if, my respected Father in Christ, I could present to your view this moral desolation, the thousands of immortal souls who are here perishing for lack of knowledge, the anxiety and eagerness with which the word of life is received—the sacrifices which have been made during this inclement season to hear what Christ has done for perishing sinners—if you could visit the places where we sometimes have to meet—old school houses with scarcely a sound pane of glass, and see the poor people standing around me until I have been so much overcome by cold that I could no longer address them: if, I say, you could witness these and many other encouraging circumstances which I might mention to you, you would not, to use their own language, take from them, and send to others, that bread of life for which they are perishing.

For some time after my arrival in Easton, I preached in the court-house, but the Levy Court, who have not the fear of God before them, a short time since refused me the use of it any longer—this arbitrary measure produced a good deal of unpleasant feeling towards them, among those who are anxious to have preaching, and some of the more influential of the latter, petitioned the Legislature for permission to use the court-house as a place of worship; in the meantime we have rented the principal ball-room, which is the only place of sufficient dimensions that could be obtained; we have it seated with benches from an old billiard-room—lighted with lamps from a masonic hall, and use the desk of a Universalist for a pulpit; thus we are at this point of my field comfortably situated, and our room well crowded, and having obtained this vantage ground from the adversary, we take courage and go on, believing that we have the presence of the Master with us to sanctify the place, the work, and the people. I mention these things, dear sir, not through a spirit of vain boasting, for God forbid that I should glory in any thing save in the Cross of Christ, but to show you and the Board, the deep interest which is taken in the spiritual food which you send to this people.

There are two Sunday-schools and two prayer meetings that I attend, and I have two Bible classes forming, which I will take charge of, if I am re-appointed, and if I am not they must go down, and with them, three established places of worship. I will continue to labour here in the hope of a re-appointment, until I receive an answer from you. If you send me another commission, let it commence with the present month, at which my last appointment terminated.

With my most earnest prayer for your personal welfare, but especially for the prosperity of the good cause in which you are engaged,

I am, dear Sir, yours, in the bonds of Christian esteem,

JAMES B. M'CREARY.

TWENTY-THIRD COMMUNICATION.

WYALUSING.

A report has been received from the Rev. Burr Baldwin, who has been labouring as a Missionary of this Board for two months, in Wyalusing, and its vicinity, Susquehanna Co. Pa. which thus concludes:—

"The services of this evening close the term of my commission under the direction of the Board of Missions, having laboured as their Missionary two months, and preached during that time forty-one sermons, and attended six prayer meetings; have aided in forming one Tract and one Temperance Society. At the close of my Mission under your direction, the state of things was so encouraging at Wyalusing, that I felt unwilling to leave the people, and therefore continued to

labour among them two or three Sabbaths longer. I had almost forgotten to mention that before and after my mission closed, I visited in Wyalusing about forty families, making, in all, that I have visited, about sixty. During my visits in Wyalusing, I found the consciences of a number very tender on the subject of religion. On the last Sabbath of my preaching here a collection was taken up for the Board of Missions, amounting to five dollars, with a strong encouragement that the Missionary Society in the place, auxiliary to the Board of Missions, would raise a considerable sum to be handed to me, or to the next commissioner to the General Assembly, to be transmitted to your treasurer."

BUENOS AYRES.

Extract from a letter of the Rev. Wm. Torrey, a Missionary of the Board in South America, dated Buenos Ayres, Nov. 30, 1828.

"The report of the General Assembly I read with much interest, and hope their extended Missionary arrangements will be the means of great good both in North and South America. The arrangement in regard to furnishing this country with the Scriptures, which is making in Philadelphia, was also exceedingly gratifying, so far as its general principles are concerned. I cannot gather from the data within my reach, sufficient information to judge of the wisdom of their more specific arrangements. If I may judge from some remarks in their address, and from the speeches of the Rev. Mr. Allen, in London, on the subject, I should *doubt* whether they are fully aware of the difficulties in the way, and the magnitude of the work. The providing of Bibles and sending them here, and distributing them by Agents in the different towns and villages, so that all that wish may buy, is but a part of the work. In thousands of cases, the people must be taught that there is such a book in the world, and in other thousands the desire to possess it, must be excited, before it can be gratified. The idea that the destitute millions in this country are hungering for the bread of life, and that the great work to be done, is to put it within their reach, though it may be admitted, for rhetorical purposes, in a public speech, cannot safely come into the deliberations of a Society or Committee who are to act on the subject. Such a Society should have constantly present the truth, that, though a few cases will occur in traversing the country, of readiness and anxiety to purchase, yet these are *exceptions* to the general rule, and not to be mistaken, on account of the prominence they have in the reports of Agents, for the rule itself. The mass of the people, probably more than nineteen-twentieths of them, are dead in ignorance and indifference on the subject, and one of the most important parts of an Agent's duties here, would be to awaken interest and attention upon the subject of the Bible. To do this, he must be well acquainted with the language, and with the habits and manners of the people, and the peculiar difficulties to be encountered. With this object in view, a Tract has been prepared on the subject, and forwarded to the London Society for publication, containing a popular discussion of some of the most common arguments and objections I had met with, in my intercourse among the people. I make not these remarks for the purpose of discouragement, there is no ground for that, but to prevent the formation of expectations, which cannot be realized, and would end in disappointment. I am anxious also to know whether the Philadelphia Society will publish their own books with the Apocrypha, or purchase from the Am. Society. In the latter case, additional obstacles will be in their way, as the *practical* question here is, in many cases, whether the people shall have the Bible after the canon of the Roman church, or not have it at all.

"There is, perhaps, scarcely a field in the world, where more depends on the direct blessing of God on the means employed, than this; all the influence of custom and respectability, and popular feeling, which in many parts of our own country, go to sustain the institutions of the gospel, here go in precisely the opposite direction. Hardly any thing short of the sanctifying grace of God, can keep alive the little religious interest there is among us, and on this grace alone can we depend for any increase of that interest. I have spoken sometimes of our pecuniary wants, and we have felt grateful for the aid of this description which we have received, yet we would deeply feel, and wish our Christian friends at home to feel also, that what we should most anxiously desire is, their fervent earnest prayers in our behalf, that God would bless his word, bless his ordinances, and raise up to himself a people here, to his praise."

TWENTY-FOURTH COMMUNICATION.

A Voice from Missouri.

The following extracts from a letter of a gentleman in Missouri, dated St. Charles, Feb. 20th, will serve to show the deep anxiety of the destitute in the West, to enjoy the stated ministrations of the word; the gratitude they feel for attempts, even when for a time unsuccessful, to supply

their spiritual wants—and the nature and extent of the moral desolation which every where surround them.

"You may rest assured, that your prompt attention to supply with an able minister, the present destitute and critical situation of the church there, is extensively known and appreciated in this quarter, and will have its full weight in attaching the churches here to the Assembly's Board. May the Lord overrule this and every incident for his own glory and Zion's welfare. As for us, we have just cause to fear, that we have been trusting too much to the arm of flesh, and not honouring as we ought the Great Shepherd of the sheep.—Pray for us, that the Lord, in the multitude of his tender mercies, may revive his work in our hearts, and choose a shepherd for us according to his own heart, who will cheerfully come to us in the fulness of the blessing of the Gospel of Peace, to gather in and build up the weak and wandering sheep of the covenant. May the special direction and good will of Him that dwelt in the Bush, rest and remain with your Board, who, in the course of his providence, have been placed as providing, distributing, and guardian sentinels on the desolate walls of Zion.—May He open to you the two-leaved gates of the hearts of his children, especially in the rich and favoured churches towards the Atlantic shores—that they may offer freely as in the days of David, that the Lord's Spiritual Temple may be built up in these desolations among their brethren in the West. Then might we hope that the principles of true piety and gospel morality would grow and expand with the growth and expansion of the tide of population, perpetually rolling westward.—It is a serious reflection, that a people, chiefly your brothers and sisters, and sons and daughters, rapidly growing into a body politic, and forming a character, that that character should not be formed without a due portion of the leaven of the gospel, otherwise it will be a work of ten-fold labour to redeem what has been lost. It has been a peculiar trait of man in every age and nation to forget and forsake the institutions of Heaven. There is, in fact, a peculiar tendency in all new settlements to lead to this very issue:—the thinness of the population, the difference of manners and customs, the filling up and changing of the new settlers, the great attention, care and exertion necessary for some years to provide food, and fix themselves in any thing like a comfortable way of living. Add to this, that a large proportion of the new settlers were, perhaps, careless infidels, in the midst of gospel privileges, and are now well pleased that they have left behind, the Sabbath, and all other Christian institutions and restrictions—their families rising fast to manhood, without family prayers, a Bible, or perhaps education, or opportunity to hear a faithful gospel minister—Look at such a population with a few pious families, or rather, parents scattered here and there, without gospel privileges, or opportunity to hear a faithful minister for years, perhaps growing remiss or backsliding, the constant influence of their careless and profane neighbours, their children rising up under the same influences from their associates; every thing to contaminate, nothing to correct. I need not say more; I know you will feel for us as Christian fathers, although you are not able to send us all the help we need. Pray for us, in these desolations, to the blessed Lord of the vineyard, with whom is the residue of the Spirit, that he would provide and prepare labourers to enter his vineyard, even such as he will honour and bless, in the building up of the wastes of Zion. Finally, may he enable the Assembly's Board to keep the watch tower on Zion's walls, as able instruments in His hands, in furthering the glorious building, till it become that great temple, filling the whole earth, and the face of the deep.

"The nucleus of new churches in this country are chiefly emigrants from the middle States, the Carolinas, New York, and Pennsylvania, and are Methodists, Baptists and Presbyterians; there are but few emigrants from the eastward of the Hudson, Connecticut excepted, who, when they come here, make any profession, unless it be in name that they claim to be Unitarians, Universalists, &c.—Hence all the churches formed here, not Methodists or Baptists, have invariably been formed under Presbyterian order and government. When Mr. Giddings, in 1818, formed the church at St. Charles, he proposed to us congregational government. We told him no, we were Presbyterians, and wished to be formed as such. So it was at *Bonhomme*, the Mines, Apple-creek, Dardenne, Edwardsville, Shoal-creek, &c. Wherever new churches have been formed in all these parts, they have invariably showed their attachment to the Presbyterian church; while she, instead of showing a fostering care of her weak and scattered children in the West, has of late, in a great measure, abandoned them to the care of their congregational brethren; and surely it becomes us with gratitude to acknowledge their kind regard for our spiritual welfare; and also, that they did not send their Missionaries for 3, 6 or 9 months, but to locate themselves, to stay and build up these desolations in the wilderness. Yet while we would thank them

and bless them for their pious regard of us, we would much prefer young men from our own schools, under the immediate inspection and direction of our own church, acquainted with her manners and customs, and firmly attached to her doctrines and polity.

"Is it so that we in these desolations of Zion, may pray, and plead, and cry in vain? When we hear your report of the extensive calls for ministers, and your inability to supply these calls, we are ready to faint and cry out, we have no hope.—Mr. ——— has deserted us in our need; yet we will not despond, but hope and trust in the Lord's mercies, that he will enable you to send one of his own choosing to break to us the bread of life, in this important station. Missionaries to such a country as ours, ought, in a special sense, to be able, godly ministers. It is of great consequence that they who lay foundations should be able, wise master-builders. Neither will it be of advantage for a missionary to come to these desolations to prepare the soil and plant a crop, and not stay to cultivate the seed sown; for before another may come to fill his place in the vineyard, the fences may be broken down, the crop choked with weeds, trodden down and eaten up by beasts of prey."

BOARD OF EDUCATION OF THE GENERAL ASSEMBLY.

Office of the Board of Education, No. 144 South Second st. Phila.

CIRCULAR.

To the Ministers and Elders of the Presbyterian Church, and to the Friends of Education generally.

Very dear Friends and Brethren,

As the authorized representatives of the Board of Education of the General Assembly of the Presbyterian Church, we have taken the liberty of addressing you, on a subject deeply interesting to our feelings, and involving, in no ordinary degree, the spiritual well-being of the Presbyterian Church. It has hitherto been a source of heart-felt regret to the Board, that their ability has been so restricted, and their success so incommensurate with the wants of an extended and rapidly increasing Church. Persuaded in their own minds, however, that the Institution over which they preside, may be rendered efficient in preserving the succession and promoting the increase of the Christian Ministry, their sense of duty forbids them any longer to retain a mere nominal existence; and they have accordingly determined to modify their plan, and make their appeal to the Presbyterian Church for that countenance and support, which, if promptly afforded, will invigorate their efforts, and enable them to assume a commanding attitude. Experience has demonstrated, that large Boards, in which the responsibility is much divided, are not calculated to conduct the details of business; and in accordance with this view, the Board of Education have selected the undersigned as their *Executive Committee*, who, in connexion with a General Agent, and such subordinate agents as may be commissioned, have resolved to devote much of their time and prayerful attention to the objects of their appointment. This measure is recommended by its success in other institutions, and more particularly by the happy results of its recent adoption in the Board of Missions; and it is fondly hoped, that in the present case, it will succeed in securing for the Board of Education the attention and confidence of all friends to the Presbyterian Church. Indeed they consider themselves as possessing peculiar and very forcible claims upon the affectionate co-operation of all such, as they are, in fact, the only regularly constituted organ of the Supreme Judicatory of that Church, on the subject of educating indigent young men for the ministry.

The object is one which has intrinsic claims upon Christian benevolence; and the candid and conscientious, who have examined it in all its important bearings, will not be deterred from promoting it, by the trite objections of its opposers.

Human learning is a powerful auxiliary to the Christian Minister; but this is to be acquired only at a cost which far transcends the resources of many, who, being called by the Spirit, and of unquestionable piety, are ready to devote their talents to the Church, whenever they shall enjoy the means of bringing those talents under proper cultivation. To prepare the way for such men to go forth and proclaim the gospel, will be the anxious endeavour of the Executive Committee; and whilst they disclaim an exclusive or proscriptive spirit, they will select and educate those who will enter the ministry of the Presbyterian Church from decided preference, and with the strongest attachments for its doctrines and discipline. They do not, as they conceive, infringe any law of charity, or incur any just reproach of bigotry, when they express their partiality and veneration for the standards of the church with which they are connected, and their special solicitude to preserve its purity, extend its limits, and perpetuate its existence under its present excellent form.

To them it appears highly important that the Church, under whatever modifications it may subsist, should appear as the guardian of its own purity, and not entrust the education of a large portion of its ministry to associations which are subject to no ecclesiastical control. This appears to have been the view of the General Assembly in the act by which the Board of Education was organized, and it will commend itself to the good sense of the reflecting; and it will readily be seen that the encouragement of this Board is absolutely indispensable to perfect the system by which the Presbyterian Church is to become efficient in spreading the Gospel. It is to be a co-worker with the Board of Missions; providing for it such Missionaries, as may be commissioned without hazard to the cause of truth in general, and to the interests of Presbyterianism in particular.

In preparing this circular, the Executive Committee have anticipated that an impression will be made on the minds of their brethren favourable to their design; and whilst they request from all to whom it may be transmitted, a prayerful consideration of its purport, they are willing to believe that the object of their appeal will be secured, and that hereafter the beneficiaries of the Presbyterian Church will not be compelled to have recourse to foreign aid for their education. Large pecuniary resources will be necessary to give effect to the proceedings of the Committee, and they pledge themselves to the extent of their ability, to make a discriminative and economical distribution of the charities of the church which may be entrusted to them.

And now, dear brethren, shall these hopes be frustrated? Shall not your love for the Gospel and your attachment for that denomination under which you have professed Christianity, give an energy to your exertions in this most Christian enterprise, which will be felt and acknowledged in the remotest parts of our country? Shall no sympathy be awakened for those spiritual desolations which have never been cheered by the voice of a Christian minister, and where ignorance and ungodliness have never experienced the salutary restraints of the gospel? Consider the unparalleled increase of population in our country—the inadequacy of the means now in operation for supplying this increase with the ordinances of religion, and reflect upon the sad consequences which must inevitably ensue to civil and religious liberty from the demoralization of this multitude, through a deficiency of religious institutions; and ask your hearts if it be not your duty and privilege to contribute your aid to send the gospel to every creature? Alas! none of us can say we have done what we could; the Lord our Saviour has not been honoured with that liberal measure of service, which gratitude for redemption and the wants of his Church have manifestly demanded. The opportunity, however, is still afforded, and we may yet redeem the time by obedience to the divine maxim, "whatsoever thy hand findeth to do, do it with thy might."

EZRA S. ELY,
JOHN STILLE,
JOHN M'MULLIN,
ALEX. HENRY,
WM. M. ENGLES,
Executive Committee.

The Executive Committee would earnestly request their friends to exert themselves in the collection of funds by one of the following methods.

1. By donations.
2. By the subscriptions of wealthy and liberal individuals of 100 or 50 dollars per year, for a specified term of years, or as long as they may find it convenient.*
3. By the formation of Congregational Associations under the direction of sessions, in which the subscription shall be from 25 to 50 cents per annum, or any larger sum.
4. By the founding of scholarships by individuals or congregations, at the rate of $100 per year for each beneficiary; in which case the founder of the scholarship shall enjoy the right of selecting the incumbent, subject to the approval of the Executive Committee.

N. B. All communications to be addressed to Rev. E. S. Ely, D. D., No. 144, South Second street.

* The following persons having engaged to pay for the use of this Board 100 dollars a year for ten successive years, provided fifty persons can be procured who will do the same; viz. Rev. E. S. Ely, D. D.; Rev. J. J. Janeway, D. D.; Daniel Montgomery, of Danville, Pa.; Alexander Henry, John Stille, Robert Ralston, and Solomon Allen.

The Treasurer of the Trustees of the General Assembly of the Presbyterian Church acknowledges the receipt of the following sums for their Theological Seminary at Princeton, N. J. during the month of April last, viz.

Of Thomas M. T. M'Kennan, Esq. the second payment on account of the sale of the land given by the Rev. William M'Millan, for the contingent fund, - - - - - - - - - - $100 00

Brought over		$100 00
Of Rev. John W. Scott, a quarter's rent,		87 50
Of Mr John M'Mullin, Sixth Presbyterian Church		20 00
Of Rev. Samuel Lawrence, per Rev. Samuel B. How, Greenwich,		5 00
Amount received for the contingent fund,		$ 212 50
Of Rev. Dr. E. S. Ely, from members of Providence Church, in Muhlenberg County, N. C. for the southern professorship,		40 00
Total received for the Seminary,		$ 252 50
Received also for the Board of Missions, viz.		
Of Rev. J. T. Russell, from Miss Jane Dunlap, Treasurer of the Female Missionary Society of Doylestown,		$ 16 00
Of Rev. Charles Hyde, fifty cent subscriptions in ditto,		8 00
Of Rev. Dr. E. S. Ely, for Digests and Minutes sold by him,		96 60
Of Alexander Henry, Esq. Monthly Concert collection in Second Presbyterian Church,		13 85
Of Rev. J. T. Russell, from Mr. John M'Mullin, Monthly Concert collection in Sixth Presbyterian Church,	$ 7 01	
Donation from ew Shilow, Gibson Co. Ten. per Rev. Mr. Hodge,	5 00	
Subscriptions in Germantown, per Rev. R. B. Campfield,	5 50	
From a friend in Abington, per ditto,	0 50	
Annual Subscriptions in New Castle congregation, per Dr. Cooper,	21 00	
Balance on the Subscription List of the Eighth Presbyterian Church,	72 56	
		111 57
Of ditto, the Subscriptions of Robert Ralston, Alexander Henry, Solomon Allen, and Joseph P. Engles, Esquires, each $ 100,		400 00
Of Rev. Samuel Lawrence, per Rev. Samuel B. How, Greenwich,		7 00
Of Rev. Ethan Osborn, per ditto, Fairfield,		5 00
Of Rev. William Latta, per Rev. Joseph Sanford, Great Valley,		16 50
From the Female Missionary Society in ditto,		21 00
Of Rev. J. T. Russell, per Rev. Dr. E. S. Ely, collected by Rev. Mr. Perkins,		99 12
Amount received for the Board of Missions,		$ 794 64

View of Publick Affairs.

EUROPE.

At the time we write, the latest intelligence which has reached this country from Europe, is from London, of the date of the 23d of March, and from Hamburg, of the 27th of the same month.

BRITAIN.—Seldom, if ever before, has a domestick occurrence produced so much excitement in the whole population of England, Scotland, and Ireland, as that which has recently been occasioned by the publick avowal on the part of the government, of its disposition to grant the Catholick claims. It appears that the King and his ministry are decidedly in favour of this measure. Mr. Peel, who has heretofore been openly and actively hostile to any further concessions to the Catholicks, has changed his opinion, and become their warmest advocate. In concert with the Premier, the Duke of Wellington, he arranged the whole plan of the changes contemplated, before the meeting of Parliament, and announced the change of his sentiments to the University of Oxford, and resigned his seat in the national legislature, as their representative. On a new election, his rival, Sir Robert Inglis, obtained a decided majority over him, but he still went forward, as one of the ministers of the crown. He brought the projected plan before the Commons, on the 5th of March, explained its nature and probable effects, and stated, with great apparent frankness, the reasons which had influenced him, at the expense both of private friendship and publick trust, to change his former sentiments on this important question, and to take the course he was then pursuing. He was frequently interrupted by the cheering of the members, and on the following evening, the 6th of March, the resolution which he submitted was carried by the overwhelming majority of 188 votes—for the resolution, 348, against it, 160. The resolution went to the bringing in of two bills, one for repealing all the acts

against the Roman Catholicks, and specifying their future privileges; the other for raising the pecuniary qualification for the elective franchise of freeholders in Ireland, from forty shillings to ten pounds. Mr. Peel's speech on this occasion, continued for four hours; and to such perfection is stenography and printing carried in London, that in less than an hour after he finished, a complete copy, from the press, was put into his hands, while yet in the house. We have carefully perused the whole of this speech. It is certainly able and convincing; but it is heavy in the reading, and far inferior in perspicuity and point, and indeed in every other attribute of a masterly speech, to that of Mr. Cook in the Synod of Ulster, the conclusion of which is inserted in our present number.

On the 17th and 18th of March, when the second reading of what was now denominated *The Catholick Relief Bill*, was moved by Mr. Peel, a very animated and protracted debate took place. The King's attorney general came out against the bill, in a speech of great length and great acrimony. He doubted whether he could consider himself as the King's attorney general or not; as it was known by the speech from the throne, as well as from the ministry in Parliament, that his Majesty was in favour of the bill. But he avowed his opposition, be the consequences what they might, to the whole of "this atrocious bill." He declared that he had refused to draft it, and that he should consider himself as having violated his official oath, if he had penned a single line of it; and he broadly intimated that, in his judgment, the King would violate his coronation oath, if he should approve the bill. The applause of the attorney general, by his side of the house, at the close of his speech, was long and loud; and when Mr. Peel rose to reply, the cheering of his party chimed in with that of their opponents, so that for some time the respondent could not proceed; and the house of Parliament must have very much resembled what takes place when two of our opposing street mobs happen to meet and *hurra*, one for Adams, and the other for Jackson. We hope that this *hurraing*, or *cheering*, (*c'est le meme chose*,) will always be confined to our streets, if it must exist any where, and never be admitted into our halls of legislation. It is a disgrace to any grave assembly. The Catholick relief bill was carried for the second reading, by a majority of 180—Ayes, 353—Noes, 173. The next evening, the second reading of the elective franchise bill was carried by a majority of 206—Ayes, 222—Noes, 16. The noted Mr. Huskisson refused to give any vote on this bill. There is not a doubt that both these bills will be carried most triumphantly through the Commons House of Parliament. We believe they will also pass, though with great opposition, the House of Lords. In that house the Duke of Wellington has already defended the first with considerable ability, and explicitly declared that it has the cordial approbation of the King. The Duke, doubtless, understands fighting better than debating; but his talents seem to be versatile, and he appears with great advantage as a statesman, as well as a warrior. We extremely regret that he has lent his example to countenance the detestable and murderous practice of duelling. It appears that the Earl of Winchelsea and Nottingham addressed a note on the 14th of March, to the Secretary of the Committee for establishing the King's College, London, and caused it to be published, in which he charges the Duke with having played the hypocrite, in a speech which he made about a year ago, in relation to this college, and in which he spoke with earnestness in favour of religion, and of the English established church. He did this, says the Earl, that "he might the more effectually, under the cloak of some outward show of zeal for the Protestant religion, carry on his insidious designs for the infringement of our liberties, and the introduction of Popery into every department of the state." This certainly was a high charge, and deserved to be noticed; and if the Duke had prosecuted the Earl for slander, he would probably have recovered some fifty or a hundred thousand pounds sterling, which he might have presented to the languishing funds of King's College; and surely no one would have imputed this proceeding to cowardice, in the Duke of Wellington. But, no—nothing but a duel could settle this affair of honour. The Earl appears to have been sensible, before he fought the Duke, that he had done wrong; for he carried in his pocket his written acknowledgment to this effect, when he went to the combat. He received the Duke's fire, and narrowly escaped with his life; the ball discharged at him having struck the lappel of his coat. Then he fired his pistol in the air, drew out his written acknowledgment, and sent it by his second to the Duke, who accepted it as sufficient, and thus the matter ended.—What a contemptible farce!! If schoolboys should thus egregiously and wickedly play the fool, they would receive both scorn and chastisement. The Duke of Wellington forgot that in fighting this duel, he gave far greater evidence that he had no sincere regard to religion, than was to be derived from the Earl of Winchelsea's charge, although he had never retracted it.—A rush, indeed, for the religion of any duellist!

Meetings have taken place in Scotland, to express their approbation of the determination of the British ministry to remove the disabilities of the Catholicks. At one

of these in Edinburgh, Dr. Chalmers is stated to have made a speech which outdid all his former outdoings. He considered the subject, however, only under its religious aspect, and endeavoured to show—and from what we have seen of his speech we think he did show most conclusively—that the abominations of Popery will be met and corrected with unspeakably greater advantage and effect, when the State abstains from persecution, than they ever were, or could be, while that persecution lasted. The bill in question places the Roman Catholics, in regard to civil rights and privileges, entirely on equal ground with the Protestants, saving only some provisions intended to secure the Protestant succession to the crown, and the claims of the established church. The Jesuits are to be registered, and no accession to the number now in the kingdom is to be permitted.

We have allowed ourselves to go into more than usual detail on this subject, because it accords with the nature of our work, and because we thought it would be gratifying to those of our readers—and we understand they are not a few—who seldom peruse secular newspapers. For ourselves, we sincerely rejoice in the prospect that the Papists in Britain are hereafter to be free from persecution. We rejoice in it because we think that all persecution for religious opinions is wrong in itself, and directly hostile to the entire spirit of the Gospel: and we rejoice in it too, because we firmly believe, with Dr. Chalmers, that the errors of Popery will be combatted with tenfold effect, when those who hold them are not led to defend them as a matter of pride, and from a spirit of resistance to a force to which it would be cowardly and disgraceful to yield, and from dreading the imputation of being influenced, in changing their religion, by a regard to worldly emolument. True Christianity has always best retained its purity, and flourished most, when worldly power and policy have had nothing to do with it. The infidels of our country are trying to propagate an opinion that the church to which we belong is seeking to obtain a secular establishment. But we can tell them, and all who have been so far misled as to believe them, that if such an establishment were offered to our church, we should consider its acceptance as the greatest calamity and curse that could befall her.—Yes, and we solemnly believe our church would spurn any such offer with the utmost abhorrence, convinced that its acceptance would work her ruin instead of advancing her interest. We shall risk being thought to assume unduly, so far as to say, that from age and good means of observation, we know as much of the Presbyterian Church as any other individual in it, or out of it; and we explicitly and unequivocally declare, that we do not know of an individual in this church who wishes that the State should do more for her than for any other church in the land; nor do more for any, or all, than consists in protecting the rights of conscience, and not infringing those sacred institutions which are equally beneficial to all denominations, and essential to the preservation of civil liberty, and the happiness and prosperity of the whole community.

Since writing the above, an arrival from London brings intelligence to the 31st of March. It states that "the Roman Catholick Relief Bill was taken up on the third reading in the House of Commons on the 30th, and after a long and warm debate, was passed by a vote of 320 to 142—majority, 178, and sent to the House of Lords for concurrence.—The Irish forty shillings Disfranchisement Bill was also read a third time, and passed."

FRANCE is tranquil; the speech of the Monarch at the late opening of the Legislative Chambers, is greatly lauded, and the measures he recommended are, we suppose, likely to be adopted. Among other things the King promised to punish the Algerines; and it is now stated that he is making arrangements with other European courts, especially with England, to obtain the consent of the Grand Turk to suppress all the Barbary powers.—Time only can show how this will eventuate. We were glad to observe an article in the publick papers, saying that all the *private* theatres in Paris are suppressed by authority, on account of their unfriendly influence on morals. Such is notoriously the influence of *all* theatres, both publick and private, and it were well for the world if they were all closed, and never again to be opened.

SPAIN.—Cadiz, by a decree of the King, is declared to be a free port; and the inhabitants, as an expression of gratitude, have agreed to present to their monarch, what he very much needed, a large sum of money, as an acknowledgment for the boon.

PORTUGAL is still subject to the tyranny and oppression of the usurper Don Miguel; whose sanguinary thirst seems to be insatiable. The country, however, is not quiet, and Don Pedro, it is said, is determined yet to make good his claim to the European possessions of his ancestors.

ROME.—Pope Leo XII. has paid the debt of nature. The Cardinals, at the last accounts, were in conclave, but no election of a successor to Leo had been made. As

usual, the courts of Austria and France were intriguing, each for its favourite candidate —a Pope who shall favour the nation that secured his election. What sort of *infallibility* in spiritual concern must that be, which is obtained in this manner! Some insurrectionary movements in Rome are announced as having occurred on the death of the late Pontiff, but they were easily put down.

Greece is slowly advancing to order, and, we hope, to happiness; but we have nothing of much interest to report, that could be esteemed novel. Education is encouraged; many captives, carried away by the Turks, have returned; piracy is nearly at an end; and there appears at present, a real disposition in the Allied Powers to render Greece an independent country.

Russia, it appears, is fully bent on prosecuting the war against Turkey; and a treaty is said to have been negotiated with Prussia, not merely for neutrality, but for aid, to the amount of some twenty or thirty thousand troops, if they shall be needed. Two Turkish fortresses, of considerable importance, have been compelled to capitulate during the winter; a Turkish flotilla has also been captured, and some other advantages have been obtained on the shores of the Black Sea. Count Wittgenstein, at his own request, and, as he states, solely on account of his advanced age, has resigned the chief command of the army employed against the Turks. He published his farewell address at his head quarters, at Jassy, on the 27th of February. He tells his fellow soldiers that he had served in the Russian armies forty years, extols their bravery, speaks highly of the services rendered and the conquests made in the last campaign, and recommends his successor to their confidence and support. That successor, Count Diebitsch, published his address on the same day. He speaks in warm commendatory language of his predecessor, remarks of himself that he had been "brought up in the ranks" of the Russian army, and in reference to the chief command, says—"I feel the importance of this trust, and hope to execute it successfully, with the aid of Divine Providence." He concludes his address in these words:—"May God aid us, and we will then prove that nothing is impossible to the brave soldiers of the Russian army, when that army is contending for the faith, the Emperor, and the country." Whence does it happen that the Russian generals, and monarchs too, more frequently and explicitly acknowledge their dependence on the God of Providence, than any others of whom we have knowledge? Is the marked success of the Russian arms attributable, in any measure, to this? We leave these questions for the consideration of our readers.

Turkey.—The Sultan perseveres in preparing for war, with the utmost activity and energy; and yet we gather from what transpires, that he is really alarmed at his situation, and desirous of peace, if he could obtain it without making sacrifices wounding to his pride, and perhaps hazardous to his throne and his life. The Russians seem likely to succeed in cutting off supplies of provisions to Constantinople, by water conveyance. It is said that a severe scarcity is already experienced; and as not only the capital, but other towns and regions of the Turkish Empire in Europe, have heretofore been dependent on foreign supplies, especially on the bread stuffs that came from Egypt and the Crimea, if these sources fail, as it seems probable at present that they will, the suffering must be intense, and at length intolerable. A bloody conflict, however, seems unavoidable in the opening campaign, and He who ruleth in the heavens alone knows how he will award the issue.

From Asia and Africa we have, at present, no communications to make.

AMERICA.

Buenos Ayres.—The civil war which is now carried on in the United Provinces, of which Buenos Ayres is considered as the chief, is occasioned by a difference of opinion in regard to the form of government. Heretofore the system established has been, like our own, a federal government. To this form the present dominant party in Buenos Ayres, of which General Lavalle is the head, are decisively opposed. It is maintained that one and the same government ought to be extended over all the provinces;—that there should be but one legislative body, and one set of executive officers, for the whole. Lavalle is triumphant in Buenos Ayres, which is represented as tranquil since the death of the late governor Dorrego, mentioned in our last number. Some of the other provinces, however, particularly Santa Fe, are decidedly opposed to the *Unitarians*, as the party of Lavalle are denominated. Lopez is the governor of Santa Fe, and the opponent of Lavalle. The latter, however, seems likely to prevail, and we fear, from his proceeding in the case of Dorrego, that he is a man of blood. Some overtures for negotiation have been made, but it is to be apprehended that the sword alone will decide the controversy.—The paper currency of Buenos Ayres is greatly depreciated.

BRAZIL.—The Emperor Don Pedro has the prospect of a war with Portugal, for which he seems but badly prepared. His finances are very low, occasioned, it is said, not only by his late war with Buenos Ayres, but chiefly by the exportation of the precious metals, in carrying on the horrible slave trade. The number of slaves brought from Africa has nearly doubled within a few years—in 1828 it amounted to forty-four thousand. Will a just God award prosperity to such a nation as this!

COLOMBIA.—The *Gaceta de Cartagena* of the 22d of March, says: "We have the satisfaction to state that Colombia is perfectly tranquil, and that there is nothing now to apprehend from internal enemies. The province of Pasto is entirely under the protection of the Liberator; and according to letters from Bogota, even Obando had repented and followed the commissioners of the Liberator, who were charged with settling the terms of pardon granted in Popayan to the revolutionists. Every body has yielded to the generosity of the Liberator, and Colombia now exists by her magnanimity, wisdom and prudence, and by her constant watchfulness."

The same paper of the 8th, says, that official information had at length been received from Bolivia and the South of Peru, that the inhabitants had come out openly against the faction directed by Gen. Lamar, and that peace would be the inevitable consequence.

We learn that Gen. Santander still remained in confinement at Boca Chica.

The foregoing article, containing the most recent intelligence from Colombia, is from a New York paper of the 16th of April.

MEXICO.—We extract the following article from Poulson's American Daily Advertiser, of the 28th of April.—"The British Packet Skylark, sailed from Vera Cruz on the 8th of March, bound to England, having on board Gomez Pedraza, who was recently elected President of the Republick of Mexico, but had been compelled to leave the country, by Gen. Guerrero. He had leave of absence for four years, the sum of $ 40,000 was given to him, and he is to be entitled to pay as commander of four regiments of cavalry. The day after Pedraza's leaving the country, Gen. St. Anna entered Vera Cruz, amid the shouts of the multitude. Com. Porter was invited to meet him, but refused, giving as a reason that St. Anna had been declared an outlaw, and until that law was annulled, he must look upon him as an outlaw. Vera Cruz was healthy on the 23d March."

UNITED STATES.—Every look which we cast toward the southern part of our continent, or indeed on the world at large, is calculated to impress our minds with a grateful sense of the Divine goodness to our favoured land. Where do we find another people enjoying, in an equal degree with ourselves, the blessings of civil and religious liberty, domestick peace and quiet, an abundance of the fruits of the earth, a healthful climate, and all the means and opportunities that can reasonably be desired for agricultural, commercial, and mechanical improvement and enterprise, and for advancement in useful knowledge of every kind. Take the aggregate of these blessings, and compare it with that to which any other people can lay claim, and our decided superiority must at once be admitted. Do we say this for the purpose of boasting? We say it for the purpose of producing shame and humiliation before God, for our base ingratitude to him as a nation. While he has thus distinguished us by his goodness, we have in certain respects distinguished ourselves by our sins—by sins which raise a fearful cry to heaven against us as a people—Slavery, Intemperance, and Sabbath breaking, are among the abominations to which we particularly refer. We do not say that any one of these is as yet carried to as great an extent among us, as it is in some other states. But we do say, that considering the light and privileges against which these sins with us are committed, our guilt in the commission, however less in quantity, so to speak, is awfully aggravated, and lies upon our nation with greater weight, we fear, than that, proceeding from the same causes, which burdens any other nation under heaven. The vices we have mentioned, with many others, are cherished by a large part of our population, and some of them are openly defended. Sabbath breaking, especially, is in the strictest sense *a national sin*, because it is not only allowed, but enjoined, by the national legislature. In these circumstances, it is some relief to the minds of the pious and reflecting, to observe the exertions that are making by colonization societies, temperance societies, and associations for promoting the better observance of the Sabbath, to correct the evils to which we have referred. Let the friends of these institutions know, that they are labouring to save their country, as well as to serve their God. Let them know that they are acting both as patriots and as Christians. Let nothing discourage or dishearten them. Let them unite, and labour, and pray; and then they will have reason to hope that, under the Divine blessing, the population of this heaven favoured land will be turned to the Lord, and his displeasure be turned away from them.